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SOME OF THE NEW RECRUITS SENT OUT BY ONE OF THE FOREIGN MISSIONARY BOARDS LAST YEAR

NEW AMBASSADORS OF CHRIST IN FOREIGN FIELDS

These, and those on the other side of this page, are some of the three hundred young men and young women who have gone out as witnesses to Christ during 1905. These have gone into all parts of the world, being sent out by the Presbyterian Board (North), the American Baptist Missionary Union, the American Board, the Southern Baptist Convention, the Protestant Episcopal Missionary Society, the United Presbyterian Church, the Foreign Christian Missionary Society and the Methodist Episcopal Church (North). We believe that in no calling in life could there be found a nobler, more intelligent and attractive looking group of young people.

The Missionary Review of the World

Vol. XXIX. No. 3
Old Series

MARCH, 1906

Vol. XIX. No. 3
New Series

SIGNS OF THE TIMES

A NEW CRUSADE

The Church Missionary Society—that leader of the Lord's host—sounds its clarion call for five hundred more missionaries, and five hundred thousand pounds annually to support the work. The society's helpers have increased in 10 years more than three-fold. Its income is already larger than that of any other society. For years God has honored its policy of sending out in faith all applicants that show special fitness, trusting God, who sends the workers, to provide the means. They have had nearly 10,000 adult converts a year. Thus prayer has been wonderfully answered, first for open doors, then for men, then for money, and last for fruit. We believe the Church will respond to this new call.

THE CHRISTIAN ENDEAVOR JUBILEE

The Y. P. S. C. E. completes this year its silver jubilee, the first society having organized with forty members, February 2, 1881. The quarter century finds 67,000 societies, with about 4,000,000 members representing over fifty nations and colonies and eighty tongues, forty publications, weekly or monthly, in fifteen languages, besides the departments in papers and magazines not controlled by the society. There are now national unions in twenty countries and over three thousand local unions. One hundred denominations are represented.

Such growth is unique, exceeding in rapidity even the Y. M. C. A., which had eclipsed any other organization in rapid spread until the Y. P. S. C. E. outran it. Dr. Clark, its founder, yet lives to sound the keynote of the second quarter century:

1. Deep religious devotion.

2. Service for all, and all for service.

3. Fellowship with Fidelity, Brotherhood with all, Loyality to one's own.

This silver jubilee is to be observed by commemorative meetings and addresses in all parts of the globe, notably, of course, at Portland, Maine, the original center; Boston, the headquarters of the United Society; New York, the metropolis of the country,

etc. The meetings at Carnegie Hall will occupy three days, February 6-8, the last evening being specially given up to the anniversary proper.

GOOD NEWS FROM RATNAGIRI, INDIA

One result of the convention at Coonoor, South India, in May last, is that daily meetings were held for five months, asking for revival in the church at Ratnagiri. A prayer band formed in Ramabai's mission, at Mukti, was invited to visit Ratnagiri, and Miss Abrams came with ten girls on November 26. Rev. A. L. Wiley writes that at the *first meeting* there was a general breakdown, "with strong crying and tears." There were agonizing confessions of sin and public reparation of wrong, and restitution of money. Some confessions were appalling, as when a former Bible woman and orphanage matron confessed to false accounts and restored hundreds of rupees. Others confessed sins of the most dreadful sort. At 3 A.M. the children in the orphanage were still praying to God for blessing.

During the meetings the Spirit of God compelled confession. Some fell on the floor in awful distress before they would yield, and nearly all acknowledged sins against the seventh commandment. Some seemed possessed of a demon, and at times their name was legion, but they were cast out in the name of Jesus. In one week 110 had confessed sin and come into blessing and victory. Here, as in so many other revival scenes in these days, prayer and song, and confession and testimony seemed to move over a meeting like successive tidal waves, irresistible in their movement and momentum. In the later meetings new departures were conspicuous, abandoning ensnaring habits, etc. One teacher brought out a new supply of 600 cigarettes to be taken out and burned, and many others renounced the tobacco habit. One night a "hallelujah chorus" associated with Psalm cxxxvi was sung for more than an hour. Here again the testimony of the most conservative witnesses is that there was order even in the confusion. These scenes remind us of the Welsh revival, and Mr. Wiley bears witness that the ethical fruits already apparent stamp the work as no mere transient excitement. God is marvelously working. Let us continue to pray.

THE SYRIAN CHRISTIANS IN INDIA

Another revival has occurred in Kunnankulum, a large Syrian town in Travancore containing over 8,000 inhabitants, all Syrian Christians. The results of the revival have been shown in a very practical manner. Wherever a true work of the Holy Spirit is done there is sure to be confession, repentance, restitution, unity, and love. In Wales that was manifested in the ending of personal animosities, the settling of social quarrels, the pacification of church disputes, and so in this case in Kunnankulum. The young men who have been especially moved belong to two opposite parties in the Syrian Church which have been most antagonistic and are even now involved in ecclesiastical lawsuits; but have united and formed themselves into a praying and preaching band, conducting services every evening. Surely these are signs that God has yet a place and a mission in India for

this ancient Syrian Church, and that He is about to breathe into the dry bones new life and power, and make them an exceeding great army to overcome by the word of their testimony.

PROGRESS IN BURMA

For years the average annual increase to the Baptist churches of Burma has been between 2,000 and 3,000. But last year witnessed the baptism of 7,000 converts. This large increase is chiefly the result of two wonderful movements. The one among the Karens, under the leadership of Ko San Ye, and the other, even more wonderful, among the Musos, on the outskirts of Burma. Over 1,500 of these people were baptized during the year. We give a more full account of this remarkable movement on another page.

The missionaries in conference felt their hearts strongly moved to pray for twenty-five single ladies to be sent within the next two years to meet most pressing needs in manning existing stations and opening new ones at strategic centers. The work among the Karens and Musos also calls for immediate reinforcement.

ANOTHER UNIVERSITY MISSION

The universities are now planning to have representatives in the foreign field directly connected with these institutions at home. "Joe" McCracken (1901, Med.) has gone to China to look into the medical work and found a medical school to represent in Canton the University of Pennsylvania. Dr. Andrew H. Woods ('99, Med.) already five years there, cooperates with Dr. McCracken. Fifteen hundred dollars has been pledged for the year, and Dr. McCracken is a great favorite among the fellows, having been prominent not only in studies, but athletics and a "record man"—also president of the Christian Association, etc.

NEW RECRUITS AND THE STUDENT VOLUNTEER MOVEMENT

Within the twenty years of its existence (since 1886) it has sent out 3,000 missionaries, and about one-tenth of this grand aggregate in 1905 alone. This does not look much as tho the movement was a failure.

The demand for new workers has never been more imperative and pressing than now. The boards are urging all who are ready to go abroad to correspond without delay with the secretaries. Mr. T. P. Turner, General Secretary, 3 West Twenty-ninth Street, New York, will gladly act as medium of information as to the vacancies to be filled.

Some idea of the needs and their *locale* can be obtained from the following, and the demand is about half and half for married and unmarried men and women:

China needs 35: 10 evangelists, 3 medical missionaries, 12 for professorships, 1 for a training-school, 5 lady evangelists, 2 lady physicians, and 2 lady teachers.

Japan clamors for 12: 3 evangelists, 2 medical missionaries, 2 theological professors, 1 teacher, and 2 lady teachers and 2 lady evangelists.

India asks 17: 5 missionaries, 1 professor, 5 female physicians, 3 trained nurses, 2 women for orphanage work, and 1 for teacher.

Korea should have at once 8: 4 evangelists, a medical missionary, and

an industrial superintendent, and two women for evangelistic work.

Africa asks 8: 5 evangelists, 2 medical missionaries, and a colored woman as teacher. Similar needs which the Boards are proposing to supply exist in Ceylon, the Hawaiian Islands, Cuba, Puerto Rico, Syria, Brazil, Alaska, etc. For all that are ready to go there are *now* openings of every sort.

Canadian and American students, during the year 1904-5, contributed $84,000 for missions, an increase of over ten thousand over the year before, and about seventy per cent. went through denominational channels.

CONVERSION OF A NOTED PRIEST IN SIAM

For many years Nan Boon Pan was a highly honored and popular priest. His prosperous temple is within the shadow of the Chieng Mai Church, and his pilgrimages to distant Buddhist shrines gave him distinction. He spent nights and days in meditation, seeking for light and satisfaction. When the late Laos king died, Boon Pan was chosen to sit at the king's head and do the last offices. When a prince of high rank recently entered his new palace, Boon Pan was chosen to pronounce a blessing upon the new domicil.

He became ill, and after native remedies and charms had been tried for months without avail, he came to the American Presbyterian Mission Hospital, in spite of the protestations of his friends and fellow priests. So anxious were the Buddhists of his village to prevent his coming under Christian influence that they threatened to remove him from the hospital by force. By the blessing of God, Boon Pan was cured, and is now a joyful believer. A few weeks ago he publicly professed Christ and was baptized in the very village where for many years he was the leading spirit in Buddhist merit making.

CHRISTIAN ENDEAVOR IN INDIA

The seventh all-India Christian Endeavor Convention was held in Allahabad, December 20-22. India has now 613 societies and nearly 25,000 members. The delegates were full of enthusiasm, and reports show that the organization has been a means of great blessing to the native churches.

MARY REED HEALED OF LEPROSY

The Bombay *Guardian* sends the gladsome and encouraging news that Miss Mary Reed, of the Methodist Mission, who has been suffering from a mild form of leprosy and who has worked for so many years among the lepers in the Himalayas, is now quite healed from the malady. Miss Reed has been stationed in Bhot for the past year, filling the place made vacant by Dr. Sheldon's furlough to America.

RESULTS OF VICTORY IN JAPAN

Japan's victory over Russia was ascribed by the generals to the virtues of the emperor and the powerful presence of the spirits of the imperial ancestors. This seems to indicate a deliberate effort on the part of the government to emphasize the claims of Shintoism upon the Japanese people and thereby to strengthen the spirit of nationalism. Some years ago official announcement was made that Shintoism should no longer be regarded as a religion; it

was simply a convenient and patriotic method of commemorating the virtues of ancestors. One of the results of the war is apparently a revival of Shintoism, tho no official proclamation has reinstated it as a religion of Japan. In November, 1905, the Mikado made a pilgrimage to the shrines of Ise, and made offerings to the ancestral spirits. To emphasize the solemnity of the occasion, all the government offices and schools were closed. Bishop McKim writes that the Japanese leaders wish to show that "Christianity may be looked upon as a foreign religion which loyal Japanese should not accept." The work of the foreign missionary and of the native clergy will be more difficult until this phase of national emotionalism is passed.

During the war priests sold thousands of charms to soldiers to preserve life. It is a decided step in advance that in December last the Japanese government issued a proclamation forbidding all traffic in charms and divination on pain of fine or imprisonment. Thus another link is broken in the chain that binds them to superstition.

RELIGIOUS LIBERTY FOR BOLIVIA

All Christians will rejoice that in both houses of Parliament a bill has been passed granting religious liberty throughout Bolivia. As it means a change in the constitution, it must be passed again next year before it becomes a law. The state religion will still be the "Roman Catholic Apostolic," but instead of prohibiting, the law will *permit the public exercise of all other religions.* All who are interested in Bolivia's welfare should pray for her at this juncture. There is no doubt that the Church of Rome will use its utmost influence to defeat the bill. Next August it should be presented again.

Rev. John L. Jarrett, a missionary, writes from La Paz that while the Christian and Missionary Alliance of New York, the Canadian Baptist Missionary Society, the British and Foreign Bible Society, the American Bible Society, and other independent workers have done work in the city, at present there is not a single worker there. Even now meetings can be held without much difficulty.

THE FAMINE IN JAPAN

Rev. John Batchelor, the veteran missionary to the Ainu, in Northern Japan, appeals for help for the native Christians and others who are in dire distress because of famine. In three provinces of Fukushima, Iwate and Miyagi, one million are said to be in a starving condition. This is due largely to the fact that thousands of farmers left their fields to engage in the war with Russia and consequently no crops were raised.*

A CHINESE GOVERNOR'S GIFT

The Governor of Hunan has recently given 2,000 taels ($1,300) toward the China Inland Mission Hospital in Changsha. The change of attitude toward the foreigner that such a gift signifies is almost incredible. Thirty years ago the C. I. M. first attempted to work this province, and nineteen years ago one of its missionaries first entered the city of Changsha, but was soon escorted out again by the officials. So strenuously

* Christians in America are asked to send aid through their missionary societies or to Rev. H. Loomis, Yokohama, Japan.

have the officials and *literati* opposed the incoming of the foreigner that it was not till 1901 that Dr. Keller and the evangelist Li succeeded in renting the first mission premises in that city.

To those who remember the repeated and frequently unsuccessful attempts which have been made to gain an entrance into this province, this news will call forth praise to God for the favor and consequently enlarged opportunity for useful service that this gift indicates.

THE FRENCH AND MISSIONS IN CHINA

A report of the Committee of Foreign Affairs of the French Chamber of Deputies recommends the abandonment of the practise of putting the power of France at the service of the Roman Catholic Mission in China. M. Gervais, Deputy for the Seine, gives as the reasons for the change of policy that "the biassed protection of those elements for which the Chinese people have only mediocre esteem draws down upon the French Government on the part of the country and the mandarins the expression of the same feelings." The perception on the part of France of the truth that her prestige, so far from being enhanced, is materially lessened by her protection of these missions, is the surest way to a solution of difficulties which seriously complicate the missionary problem in every province of the Chinese Empire.

REFORMS FOR PERSIA

Word has been received from Teheran (via St. Petersburg) that a constitutional government for Persia is to be the outcome of the sudden exodus of 1,000 merchants and Mullah priests from the Persian capital as a protest against the Shah's government.

It is reported that the insurgents went out to the village of Shah-Abd-ul-Azim, where the Shah presided over a representative assembly elected by the Mullahs, merchants, and landowners. The assembly is to be called the House of Justice, and is to exercise administrative and legislative powers.

It is too much to hope that so radical a change will become effective immediately, but reform is in the air and must surely come in Russia, Persia, and Turkey—three of the worst governments in the world.

A MOST NOTABLE DEATH

At half past five A. M., on Friday, February 9th, Rev. S. H. Hadley passed away at the Presbyterian Hospital, New York city. He had undergone an operation for appendicitis on the 31st of January, but never rallied. His departure will be lamented the world over. He was the Knight of the Slums, and was probably one of the most conspicuous winners of souls in his generation. He followed Jerry McAuley at No. 316 Water street, and had a hold upon the outcast classes unequalled by probably that of any other single man. A fuller notice of his life and career will follow later. But we cannot postpone at least a word of sincere tribute to this remarkable man. We have heard a score of times the melting story of his own conversion, but always with unabated interest. And his long suffering patience with the victims of drink and crime was the most Christlike trait we have ever seen.

THE RELATION OF NATIONS TO MISSIONS

BY THE EDITOR-IN-CHIEF

Solemn and significant lessons are taught, in the Word of God, as to national responsibility and accountability, duty and destiny.

The three momentous words, which struck dismay to the breast of that Babylonian King, Belshazzar, were meant to stand as an eternal warning to all human governments, as tho emblazoned in constellations upon the midnight sky, forever shining out anew, even when clouds have for a time obscured their lesson to the eyes of men. Those three august and awful words—all mathematical terms—are: "NUMBERED," "WEIGHED," "DIVIDED." Every nation has its limit of *time,* in opportunity, its limit of *law,* in destiny. bility, and its limit of *life,* in destiny. When its full number of days is reached, the scales of judgment exactly put to the test its moral history, and, if the wrong side preponderates, division — disintegration comes. National existence is forfeit and the scepter of authority passes into other hands.

History vindicates prophecy, and events establish this forecast of God's administration. Many a nation, like many a man, has had a chance to be great and good, and the momentum of circumstances has borne it along, as on a current, to the very point of supreme occasion; and yet after being thus driven on toward greatness, the individual or the nation has proved recreant to duty, and lost the chance of ages, leaving another to take the lead and possess the vantage-ground of opportunity.

Consequently the story of six thousand years of national life reveals only a continually shifting center of political power and prestige. Bible annals, tho only an outline, show this rapid transition from one power to another. Egypt succeeds to the ancient empire of the Hittites or the Hethites, first introduced to us in Abram's day; then Assyria and Babylon succeed Egypt in supremacy; then Persia; then Greece takes the world scepter, and, last of all, Rome. In more modern, post-biblical times, it is the same process—the Governor of the nations, numbering, weighing, dividing. From Italy the sway of mankind passes to Germany, under Karl the Great; then to Spain, then to Austria, then to France, under Louis Le Grand. Then Prussia, Great Britain and the United States become controllers of human history; and, of late, such Oriental nations as Japan and China are contesting the honor of at least a rival supremacy, rapidly coming to the front in the family of nations.

But there are signs that a weighing process is still going on, and that, if even these great powers, dominant in our own day, are not careful to break off unrighteousness and cease from complicity with corrupting and destroying vices, the mystic Hand may once more write the same three words of doom on the walls at Westminster and Washington, Berlin and St. Petersburg. The pressing question to-day is, whether the power, entrusted to these nations by God, is temporary

only, and the glory of these great peoples, also, may not become a thing of the past.

If the Bible teaches anything surely about nations, it is that "The Most High ruleth in the kingdom of men and giveth it to whomsoever He will"; and that He setteth up a Kingdom of His own, which shall never be destroyed, but shall subdue and break in pieces all other opposing kingdoms.

Here, then, as we conceive, are the two grand principles of *missions,* as pertinent to the ruling powers of this world: First, God's own Empire is destined to be universal and perpetual; and, second, all others will last only so long as He wills, and therefore only so long as they serve the end of His higher Kingdom. National continuance is, therefore, dependent, ultimately, not on extent of territory, wealth, arms, numbers or intelligence; but on subordination to His eternal purpose. It is ultimately a question of assistance or resistance. That a hostile and godless people, for a time, survive and thrive, is no sign that the Most High God has abandoned either His throne or His plan. It is a sign of their probation, not of His approbation. He is lengthening the period of His forbearance; but the "numbering" is going on, and the "weighing" will be exact when His hour comes. Whether the great world empire of Britain is to survive depends, therefore, not on her coal or iron mines, her millions of money or of men, her great army or navy; but on her doing the will of God. The existence of the Republic of the West hangs likewise not on her having the world's granary and treasury between the seas, but on her falling into place in God's plan, and subserving His eternal purpose.

And what is that plan? Nothing less than a world's salvation. Nothing, therefore, will more surely lengthen out the true tranquility of a nation than a truly *missionary character and career.*

The Scriptures give amazing space to the history of one of the obscurest and most despised people of history —the Jews. Great world-monarchies are passed by with incidental mention, while this little tribe that, at this day, numbers in all less than *one hundredth* part of the world's population, fills the prophetic and historic horizon. And nothing is more remarkable than the kindred fact, that, while every effort has been made for over twenty centuries to exterminate this Jewish nation, or absorb it in others, it remains to this day separate and surviving, tho scattered and despised! God put in the hands of the Hebrews, early in history, the destinies of the world—made them custodians of His truth and covenant, and gave them a sacred mission. And, tho they had their dwelling, literally, in the midst of hostile powers, ready like vultures to destroy them—Egypt, Phenica, Tyre and Sidon, Nineveh and Babylon, Moab and Edom, and Arabia, forming about Palestine a circle—a cordon—of foes, He kept them even from *division,* so long as they were not fundamentally untrue to Him and their mission; and, even now, He still preserves them because He has not done with them. As Adolph Saphir said, the Jews fur-

nish not only the "miracle of history, but the history of miracle."

On the front of the Royal Exchange, in London, are carved the sublime words:

"THE EARTH IS THE LORD'S AND THE FULNESS THEREOF"

It may be that the recognition of His Lordship, still surviving all destructive influences of materialism and rationalism, is the preservative secret of Britain's empire; and that, if this motto ever practically gives place to the lordship of greed for gold and grabbing for territory, the numbering may be full and the weighing of judgment follow. The hope of America in these days, when the corruption of politicians and financiers has had such awful exposure, lies in the fact that there is a strong popular demand for a clean administration in government and in business. But, if ever such enormities as the slave traffic and the opium traffic, and the still worse traffic in virtue and honesty, become predominant, God's forbearance may well be at an end.

God's rule of this world is for man's uplifting, and the nations that would keep man down-trodden are the foes of His plan. They fling themselves madly upon Jehovah's Buckler, and this can mean nothing, when His forbearance is exhausted and their iniquity is full, but national disintegration. This is the lesson which may be read in God's Book, and seen illustrated in the annals of the Race, that companion book of history.

The important practical inquiry is therefore suggested, *how far nations,* as such, may be expected to cooperate with the work of missions and general human emancipation?

All thought of *formal* governmental action, in promoting a world's evangelization may be dismissed as hopelessly impracticable. At times, no doubt, such action has been, and may be, taken, as when, in 1813, the modifications to the new charter of the East India Company were carried in Parliament. That story deserves to be told again, "lest we forget," and is a permanent lesson on the subject.

When, in 1793, William Wilberforce unsuccessfully sought to secure a modification of that company's original charter, there was a rebound toward even greater exclusiveness; the East India Company made more stringent its regulations as to the admission within its territories of merchants or others not of its own sending. A man without a "covenant," says Sir John Kaye,* was a dangerous person—doubly dangerous the man without a "covenant," and *with a Bible.* When Carey embarked in a company's ship, the discovery of that fact, and that he had no "license," caused him and his baggage to be put ashore just before sailing. And when a Danish ship landed him in India, having no license from the company to reside in Bengal, he could get a foothold only as an indigo planter, with Mr. Udny as security, a hundred and fifty miles from Calcutta, where in that capacity, for six years he lived, the sole representative in India of the British missionary spirit! It was that same East India Company that blocked

* History of Church Missionary Society, i: 96–104.

Mr. Haldane's way, when he had sold his estate of Airthrey, to devote himself and his property to missions; and thus the company prevented half a million dollars of money from going into India's evangelization. When, in 1799, four more Baptist missionaries would have joined Carey, they were at once ordered to leave the country—especially as a Calcutta paper had mistaken "Baptists" for *"Papists"*—and they had to take refuge in the Danish settlement of Serampore—called by Sir John Kaye a "sort of Alsatian receptacle for outcasts of all kinds." When the Danish governor was challenged to surrender these refugees, and refused, Carey saw his opportunity, and, leaving his indigo factory, joined them at Serampore—so that it was under the shelter of the Danish flag that the great Serampore work in India found its beginning.

Meanwhile, Claudius Buchanan, and his "Star in the East," was turning attention anew to the great world of opportunity in India. And when, in 1813, the time came for the renewal of the company's charter, Wilberforce, undismayed by the long struggles of nineteen years to get the slave-trade abolished, determined, after another nineteen years since his defeat in 1793, to undertake in Parliament to get the East India Company's new charter so amended as to *admit missionaries.* He pronounced it a shocking idea that England should leave 60,000,000 of her subjects in India to remain in a state of barbarism and ignorance, slaves of the most cruel and degrading superstitition. This he regarded—the slave-trade being now abolished—as the greatest by far of the nation's remaining sins.

The campaign opened April 12, 1812, with Wilberforce, Buchanan, Grant, Parry, and Pratt, etc., leading. A public meeting was held, at which four hundred gentlemen met, and many of them very influential. Eight hundred and fifty petitions were sent to Parliament. Powerful pamphlets were issued, and, altho vigorous opposition developed in Parliament, the cause of right won the day. In defense of the exclusive policy, arguments were presented so preposterous as now to awaken only ridicule for leaving the Hindus to the "benignant and softening influences" of their prevailing religion and morality, and against "disturbing and deforming institutions which appeared to have been the means ordained by Providence of making them virtuous and happy." (!!) Victory came at last to Wilberforce and his colleagues, June 22, 1813, at three o'clock in the morning—a triumph for which many good men had been *praying all night.* Parliament, in the new charter, opened the door to India for Christian missionaries! Then came to an end—and it was by *governmental action,* the bill receiving royal assent, July 21, what Prof. Seeley calls the period when Anglo-Indian life was *"Brahminized"*—when the "attempt was made to keep India as a kind of inviolate paradise into which no European—and especially no *missionary*—should be suffered to penetrate." Wilberforce calmly said: "I am persuaded that we have laid the foundation-stone of the grandest edifice that ever was raised in Asia."

This, we repeat, was governmental action, however brought about. It was Britain, as a nation, opening, before the Christian missionary, the two-leaved gates of her Indian empire. Did the God of nations acknowledge this act? Is it any accidental coincidence that, in the very autumn of *that same year,* Napoleon was totally put to rout by the allied armies at Leipsic, and the Iron Duke drove Soult across the Pyrenees, delivering Spain from invasion? Was it again any chance correspondence that, in the very month of April, the year after, when the East India Act first came into full force, the Corsican, who was the terror of Europe, was banished to Elba, and peace was proclaimed? Well does Eugene Stock, rehearsing these facts, add God's own words, "Them that honor Me will I honor."

These familiar incidents are spread once more before the reader as an example of how a nation, as such, may either hinder or help the cause of God; and that, too, without taking any offensively denominational, or even religious attitude, simply as a matter of advancing liberty, philanthropy, and political enfranchisement.

Perhaps it is not often that any nation, though nominally Christian, may be expected to become nursing father or mother to the Church of God. The secular spirit is very prevalent and somewhat imperious. There is a strong trend in favor of religious impartiality, by which is meant giving all religious faiths and customs an equal chance.

But surely two things may be hoped for as both possible and reasonable: First, wherever there exists, within national territory, customs that are degrading and destructive, an enlightened government is justified in interference; and, secondly, governments may give help and protection to Christian missionaries as their subjects engaged in a lawful calling.

Of the former method of national interposition the suppression of the *suttee,* in India, is an example. Lord William Bentwick, in 1829, by a stroke of his pen, abolished this horrid, wholesale murder of widows, six thousand of whom had been thus burned alive in Bengal alone, in ten years! And, when the Brahmans remonstrated, and said, "You Britishers tell us to obey conscience, and our conscience tells us to burn widows," his calm answer was, "Do as your conscience bids you; only, I forewarn you that an Englishman's conscience tells him it is murder, and that those who connive at it should be hung. Obey your consciences and we will obey ours!" That stopped the horrors of the funeral pyre.

If there be any reason why, in any land, dominated by Great Britain or the United States, customs destructive of life, health and property, should not be abolished by law, the reason is not plain. Surely God's balances would not justify such a course on the part of a governing power as should encourage the continuance of such evils.

As to the aid and shelter given to missionaries prosecuting their legitimate calling in a peaceful way, it seems a simple necessity to good government that its flag and scepter shall be the guaranty of the safety

of its citizens, everywhere, while they are law-abiding. It is not necessarily waging Christ's war with carnal weapons, because the protection of good government is sought by its subjects; and it is our growing conviction that God would have an enlightened people, to whom He has given control over a conquered nation, or a dependency, to govern that land in the interests of both civil and religious liberty. England should not be forcing opium on China or cultivating it in India; nor making idols for the Hindus; Belgium should not wink at the atrocities of the rubber trade in the Kongo Free State; Russia should not persecute Jews or Stundists, or in any way despotically fetter the religious opinions and practises of her own subjects. These and like wrongs are a constant challenge to judgment and will finally provoke a retribution which may be swift, terrible, and final.

It is certainly a remarkable fact that to-day the most prosperous nations of the world are those that approach nearest, as nations, to the ideal of liberty, equality and fraternity—a motto which, as *Punch* long ago said, can not be safely displaced by "infantry, cavalry and artillery." Spain had her golden age when she was one of the supreme powers of Europe and the world. Early in the reign of Ferdinand and Isabella, which shines so luminous on the pages of Spanish history, Pope Sixtus IV. was appealed to, as to reorganizing the Inquisition (1478), the Crown appointing the inquisitors, and, in fact, controlling the tribunal—and it became a *state* institution; and, five years later, began its iron rule under Torquemada, during whose sixteen years of office nearly nine thousand perished in the flames. In eight years following, under Deza, one thousand six hundred more. If these statements are exaggerated, as some think, it still remains true that the cruelty practised on helpless victims in secret conclaves, with no chance of fair trial, themselves racked into confession even when innocent, is absolutely appalling; and the rigor of this tribunal was not abated for two centuries. Is there any connection between these facts and the obvious political decline of Spain, until now, when this formerly great empire has become so insignificant in Europe that no nation fears her hostility or seeks her alliance!

The great nations of the world may well study political history. They may thus see that there is one Kingdom that no weapons can overthrow, and that other nations have no sure warrant for progress or even existence is they contravene God's laws, or refuse cooperation with His plans.

If direct Christian legislation and action is not practicable for secular powers, in their governmental capacity, it still remains true that hundreds of measures may be employed whereby all the interests of the most enlightened civil and religious freedom may be secured. Superstition may be gradually displaced by removing the ignorance which is its prop, and the tyranny of a corrupt priesthood will cease as individuals are lifted to the level of intelligence and independence.

TRAINING NATIVE PREACHERS IN INDIA

THE WORK OF THE RAMAPATAM THEOLOGICAL SEMIMARY

BY REV. W. L. FERGUSON, RAMAPATAM, NELLORE DISTRICT, INDIA.
Missionary of the American Baptist Missionary Union

The providence of God in the founding and developing of a mission is signally manifest in the work of American Baptists among the Telugus, a race of people in Southern India, numbering about twenty millions. How marvelous that providence has been is not yet fully recognized, for the mission is still young, and its history can not be adequately interpreted and comprehended until time shall furnish a proper perspective. From the very first missionaries to India have had to lay siege to closed doors. William Carey was not allowed to labor in the territory controlled by the British East India Company, and Adoniram Judson was ordered to leave Madras. Mr. Day, the founder of the American Baptist Telugu Mission, tho coming at a later date and at a time when freedom of movement was practically unrestricted, nevertheless prospected for four years before he found a permanent place in which to begin his work—Nellore. If the government was no longer hostile, the people were. Every inch of ground had to be won. Caste and conservatism were so strong that Mr. Day and Mr. Jewett, who succeeded him, spent fully twenty-five years in what seemed to many at home a forlorn hope. Three times over was the question of abandoning this mission discussed by American Baptists in their May anniversaries, and three times over did the faith of a few men, who saw the invisible, conquer. The mission was not abandoned.

It is a remarkable fact that tho Mr. Day located at Nellore and preached there more frequently than elsewhere, the first convert to be baptized in the mission came from a region some eighty or ninety miles north of that city, from the vicinity of Ongole; and it is a fact that all through the twenty-five years of waiting and earnest seed sowing, the region whence this first convert came was the most responsive to the glad message, so that when a mission station was opened in Ongole, in 1886, and a missionary took up his residence there, a rich harvest was ready for the reaping. There were men in that district who had long been dissatisfied with idolatry, and not a few were ready to hear and embrace the truth.

The spot on which the mission bungalow in Ongole stands was once all covered with prickly pear. Surveying this site from the crest of a hill about a mile away, whither he and his helpers had gone for a sunrise prayer-meeting on New Year's morning, 1854, Lyman Jewett claimed that spot for God and predicted the time when the Lord's name would be widely known among the Telugus. It was twelve years before Ongole was occupied as a mission station. In the meantime a government official had built a bungalow for himself on the spot selected by Mr. Jewett; but being posted to another appointment, the official sold the property and in due course it came into possession of the mission. The money which paid for it came in answer to prayer. A man

in the Indian Territory, when acquainted with the need sent Mr. Jewett a sum just sufficient to buy the house and place it in repair, saying as he did so, that he had been wondering what disposition to make of these his Lord's funds.

No less remarkable was the providence by which the mission acquired its property in Ramapatam. Nellore was manned, Ongole was prospering, and the mission was being reinforced. A new station was desired between Nellore and Ongole. Ramapatam was about midway and was deemed the most suitable; but no property could be purchased. The missionaries prospected and sought the aid of the sub-collector of the government, whose headquarters were then in this village. Nothing suitable for mission purposes could be obtained. A location was sought elsewhere, with no immediate success, tho there seemed some prospect of acquiring something at a later date. Suddenly a note came from the sub-collector, saying that government had issued an order for the removal of his office to Ongole, and that the Ramapatam property, consisting of about one hundred acres of land, two bungalows and a number of smaller buildings, was for sale. In course of time the removal occurred, and the premises were sold to the mission for merely a nominal sum, rupees 3,000 ($1,200)! The spot is ideal. It stands removed from the village just sufficiently to escape the annoyances and nuisances so common to Indian village life. It fronts the Bay of Bengal, whose waves break upon the sandy beach less than a mile away. It is one of the most healthful and delightful locations on the coast, and is admirably adapted to the purposes of an educational institution.

Since being purchased by the mission, the property has been greatly changed and improved. The jail and the gallows connected with the sub-collectorate have disappeared, and with the exception of one bungalow and two tombs—one of a dog and the other of a horse—all marks of government occupation are gone. A beautiful two-storied brownstone building was erected in 1884 as the home of the seminary at a cost of $15,000. It has ample classrooms on the ground floor and a large hall above, used as a chapel and place of general convocation both for the seminary and the native church. The residences of three American missionaries, the students' quadrangles, the homes of the native teachers, a day and boarding school and a dispensary complete the material equipment of this school of the prophets. Its income is derived in part from an endowment of some $30,000 contributed by friends in America, and administered by the American Baptist Missionary Union.

The seminary was opened in 1873. The mission was then small, but signs were not wanting that an equipped ministry would be necessary in the near future. The great ingathering, whereby more than 10,000 converts were brought into the churches in about one year's time, occurred in 1878, and from that time to the present the seminary has not been able to supply men fast enough to meet the demands of the various fields. From three mission stations and about three thousand converts the mission has grown to some thirty stations,

PROFESSORS AND STUDENTS OF THE RAMAPATAM THEOLOGICAL SEMINARY, INDIA

stretching along the coast from Madras to Baptala, a distance of more than two hundred miles, and as far inland as Secunderabad, Palmur and Kurnool. Its converts number 55,500 and its adherents not far from a quarter of a million. It has nearly ten thousand pupils in its day and boarding schools, and an equal number in Sunday-schools. To supply a constituency growing both in numbers and intelligence is the task of the seminary.

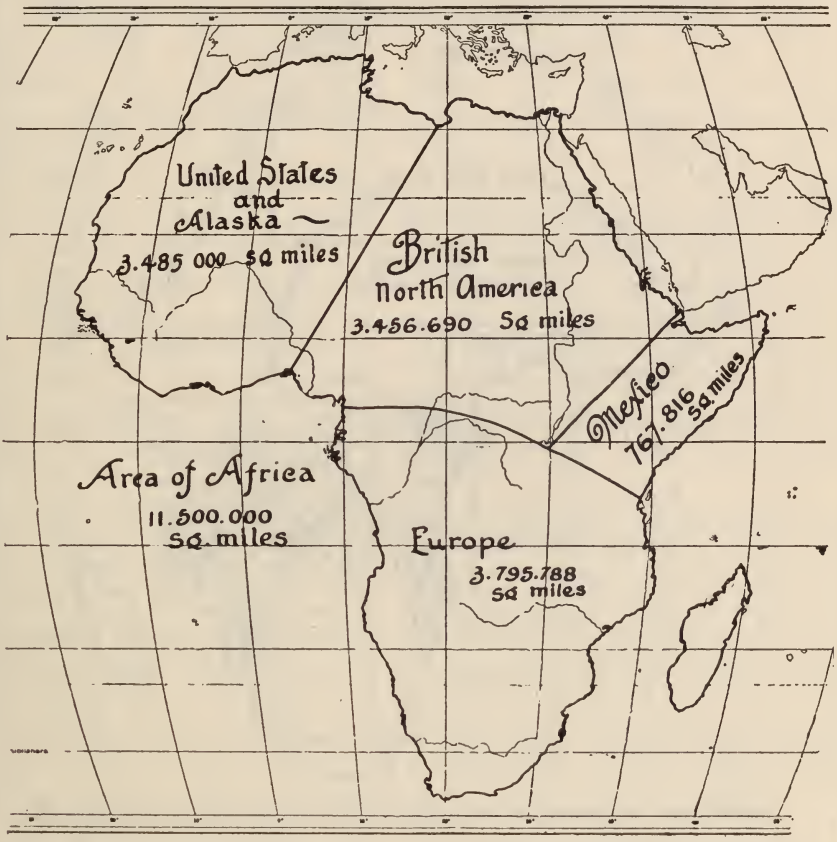
The faculty is composed of missionaries and native ministers. In late years the number of students has averaged a little more than a hundred annually. Many of the men are married and their wives take the full course along with them. Since its founding not far from a thousand students have entered the seminary for longer or shorter periods. Converts from the Brahmans, Chetties, Sudras, Malas, Madigas, Yanadis and Eurasians have been in attendance upon its classes. The educational qualifications of those who enter are gradually increasing, thus allowing a stiffening of the course and a raising of the standard from time to time.

Candidates for graduation must pass four years in the institution. They usually come without any previous preparation in history and geography, and with a very imperfect knowledge of both the Old and the New Testaments. The first year is devoted mainly to making up these deficiencies and familiarizing the student with religious thought. The following years are spent in much the same studies as a student in an American theological institution would pursue, with perhaps this difference, that here less attention is paid to Church History, and Greek and Hebrew give place to the vernacular. The Bible has been, and is, the chief text-book. Works on Theology, Homiletics, Introduction to Old and New Testaments, Life of Christ, Life of Paul, Christian Evidences, Bible Geography, Church History, etc., have been prepared and are in constant use; but the Bible is not displaced by any of them.

Whatever else a student does or does not acquire in the way of knowledge, he is expected to know what his Bible teaches. Before he graduates he has been put through a course from Genesis to Revelation, inclusive, and he has passed an examination upon such books as Numbers, the Chronicles, Job and Ezekiel, in addition to those more commonly selected.

Like many other Eastern languages, the Telugu is poor in abstract, scientific, and theological terminology. One who attempts to teach other than the most rudimentary subjects is constantly hampered for expression. There are no proper words to express conscience, character, honesty, righteousness, law, evolution, person, etc. True, there are phrases by which some of these ideas may be conveyed, and there are terms which have a heathen significance, which must be taken up and infused with a new, a Christian meaning. It is remarkable that the Bible can be so perfectly translated—that its vocabulary is so simple as to find, with few exceptions, utterance in every tongue, while the works of men can not be so translated. One would despair were he to attempt to translate a modern scientific or philosophical work into Telugu, or to defend doctrinal statements in current Western theological terminology. There is no speech for giving utterance to it, or language in which it may be heard or understood, apart from those tongues in which it was born. Both in preaching and teaching one finds that his tongue returns to the scriptural way of stating things, and the Scriptures have a self-interpreting and self-evidencing value which can not be replaced, at least in missions. And that is what is meant when it is said that the Bible is the chief text-book in this seminary.

There are many signs of promise ahead, not the least of which is the spirit of missions which is beginning to grip the Telugu Christians. Many pastors and students are finding a new message and many churches are beginning to feel the pulsings of a new life since distinct and united efforts have been put forth in home and foreign missions. The seminary seeks to foster zeal in these directions, and rejoices in that it is sending out into ever enlarging and whitening fields men and women able to tell the story of God's love. One can not boast of having achieved when he looks at the vastness of the task before him. After all that has been accomplished is told, it must be confessed that not much more than a beginning has been made in the conquest of India and its peoples. Gratitude is due for the blessings of the past and increased efforts are needed for the future. Both missions and missionary institutions are under a new debtorship because of what God has been pleased to work through them; for to whom much has been given, of them much shall be required.



From a map by the Wells Map Co., Chicago.

A STUDY IN COMPARATIVE AREAS

Map prepared by Prof. Wilson S. Naylor.

UNOCCUPIED MISSION FIELDS IN AFRICA

(The Dots represent Mission Stations)

UNOCCUPIED MISSION FIELDS IN AFRICA

BY PROFESSOR WILSON S. NAYLOR, APPLETON, WISCONSIN
Author of "Daybreak in the Dark Continent."

A map of Africa, indicating the various mission stations, gives the impression of an almost continuous line of Gospel light from the Senegal River, on the West Coast, south of the Sahara Desert, to the Cape of Good Hope, and thence along the East Coast to Zanzibar. North of this point the missions are widely separated from each other. Northwest Africa —Tunis, Algeria, Morocco — has also its centers of Gospel evangelization. So numerous are the stations south of the Zambesi River that the whole southern end of the continent would seem to have been captured for Christ. It is apparent, too, that in some sections lines of stations extend far into the interior, as up the Kongo and across Portuguese, German, and British East Africa to the lake district beyond. When one reflects that the vast majority of these stations have been established during the last half century there is some cause for encouragement. Here and there along the different coasts solitary stations had been planted as early as 1800, yet fifty years later scarcely more than a beginning had been made. John Louis Krapf had just begun his work on the East Coast at Mombasa, and had caught his vision of an Apostle Street of stations stretching across Africa from east to west and of another from north to south. His vision, even to ardent missionaries of that day, seemed to be only a fanciful dream, but reference to a map showing the mission stations of to-day sustains the statement that Krapf's dream is a well-nigh accomplished fact.

Only a Skirmish Line

We must not forget even now that the missionary forces in Africa form, at the most, scarcely more than a skirmish line around the continent. South Africa presents the only exception. There Christian civilization from foreign lands has reinforced the supreme efforts of the missionaries and established large Christian communities. It is true that up the Niger and the Kongo, and inland from Mombasa, Zanzibar, and Quilimane, on the East Coast, and also from the south and north, there are lines of stations, but at the most they are only pencils of light piercing the darkness of the interior regions. In round numbers, there are 1,000 principal mission stations in Africa, with 5,000 outstations.

It is difficult to estimate with any degree of accuracy how much territory on an average a mission station may be counted upon to evangelize. The number of workers, the density of population, and the varied difficulties unite to render the power of evangelization a varying quantity. It is patent that there remaineth yet very much land to be possessed.

Every Mission in Touch with Unoccupied Regions

Almost every mission station has contiguous territory that is unoccupied. The great problem of the mission fields in Africa, as elsewhere, is to maintain the work already established and at the same time to respond to the urgent needs in the immediate foreground. Often these unoccupied fields adjacent to mission stations ex-

pand into enormous blocks of territory in populous regions wholly untouched by missionary influences. In Portuguese East Africa, south of the Zambesi River, there is an irregular territory, averaging 200 miles in width and 500 in length and aggregating 100,000 square miles, without a single missionary. North of the Zambesi River, and also in Portuguese territory, lies another block 300 miles wide by 500 long, and containing 150,000 square miles, with no missionary. Then, starting from Tete, on the Zambesi, and extending westward far within the Kongo basin, there is a stretch of country 300 miles wide by 1,500 long, 450,000 square miles, with no missionary. In the very heart of the continent, with Luebo, on the Kassai River of the Kongo basin, indicating a western boundary, a line beyond the great lakes an eastern, one crossing the center of Victoria Nyanza a northern, and one at the southern end of Lake Tanganyika, a southern, a region 600 miles by 1,200 long and containing 720,000 square miles, is without a missionary. In the central Sudan, one of the most densely populated portions of Africa, are great states—Bornu, larger than New York, Cando, larger than Wisconsin, Kordofan, larger than Missouri, Bagirmi, a little smaller than Ohio, Kanem, larger than Kentucky, Wadai, larger than Montana, Adamawa, larger than Nevada, Darfur, larger than the combined areas of Colorado, Kansas, and Oklahoma—without a single missionary. Taking the parallel of latitude that would touch the northern bend of the Niger as the northern limit and that which would touch the northern bend of the Kongo as the southern limit, and modifying these boundaries at either side of the continent so as to omit the mission stations on the West Coast and on the upper courses of the Nile, we find a territory about equal to that of the United States, and far more densely populated, without a single representative of the Gospel of Jesus Christ. With a mission station just established by the United Presbyterians of America on the Sobat River, of the Upper Nile basin, and with stations opened by the Church Missionary Society and the United Sudan Mission in the Niger basin, 1,500 miles to the west, the situation presented is as if the United States, with her 85,000,000 of people, had one missionary in Maine and another in Texas, and no Gospel influence between. A man might take his stand at the northern bend of the Kongo River, with his back to the southern portion of the continent, and, looking toward the horizon east, northeast, north, northwest and west, know that one-half of the continent and more than one-half of its population would thus be in the line of his vision without a single mission station intercepting; for the Nile and the Niger valleys and the coast lands of Morocco and Nigeria, where mission stations are established, need not be included in order that the territory be equal to half of the continent and the people therein to more than half of the population. If all of Africa and its population were divided equally among the present force of missionaries, each would have a parish of 3,700 square miles (nearly half as large as Massachusetts) and 48,000 people. A similar division among all

native workers would give each 700 square miles and 9,000 people.

Why These Fields are Unoccupied

Twenty years ago one of the chief reasons for the non-occupation of the interior regions was the opposition of the coast tribes, who claimed the privilege of being middlemen between the white traders and the natives of the interior. These coast tribes did no work, but exacted a "commission" on foreign goods, and allowed the natives of the interior to take the remainder. The coast tribes would use force or violence to prevent the white man from going inland. They feared that such direct contact between the foreign traders and the natives of the interior would "spoil prices," and that their easily earned commission would be lost. Dr. Robert H. Nassau, for over forty years a missionary in the Gabun district, in the early part of his career was thus prevented from extending his work. Missionaries in other sections were similarly checked. Since the occupation of Africa by the European powers, however, this monopoly of trade has been lost to coast tribes, so that that obstacle no longer exists.

Governmental opposition has had its share in causing non-occupation of fields. The Portuguese government naturally has favored Roman missionaries, and much has been done in one way or another to hinder the development of Protestant work within Portuguese territory. Aside from open hostility to the spread of the work, Portuguese officials have made requisition for soldiers from among the pupils of mission schools, and thus have often destroyed or scattered the results of the work of years. It is believed, however, by missionaries in Portuguese territory, that Portugal is beginning to recognize the value of Protestant missionary work from a governmental standpoint.

The Kongo Independent State régime has been for years the greatest obstacle to the development of Protestant work within the Kongo basin. The Treaty of Berlin, which constituted the Kongo State, requires that religious liberty shall be granted throughout the State. Accordingly, the Belgian government professes to deal impartially with all sects and societies. At the same time, it is true that a government ruling made some years ago permits no new station in territory already occupied, and, under the spurious plea that the Roman missionaries already occupy whatever territory is applied for by Protestants, expansion has been prevented for many years past. A conference of the Protestant missionaries of the Kongo basin two years ago revealed the fact that there had been no new stations permitted for years. A recent letter from Dr. Bentley states that the English Baptists have at last been given the privilege of establishing one new station. The missionaries in the field believe that the Kongo Independent State is gradually being closed to Protestant effort. Eager to gather hope from any source, they occasionally catch at the straws of promise and profession of the Belgian government.

The French possessions in Africa are considered by some to be the most difficult for Protestants to enter because of the partiality of the French government to the Roman missionaries, and this may account for the

fact that the French possessions are largely without Protestant missionaries.

The Sudan is unoccupied by Protestant forces, partly, at least, because this region has just been opened to unrestricted foreign communication. Africa, east of the great lakes, is unoccupied partly because of the greater attraction in the lake district beyond. Missionaries have constantly passed by the coast region and to-day find it difficult to reach the natives whom the trader has diligently cultivated, and has corrupted with his debauching wares and example.

But neither the hostility of the natives, nor the deadliness of the climate, nor opposition of the European powers, can be given as fundamental reasons for the fields being unoccupied. The first may have deterred missionaries from entering certain regions for a time, but it has never been a permanent barrier to the opening of any region. The second may prevent some men from entering some sections of Africa, but it does not prevent all men from entering any section. *The great fundamental reason for the unoccupied fields of Africa is the lack of men and money to man the field and to expand the work.*

New and Projected Missions

Again referring to a map showing the mission stations, it may readily be appreciated that the missionary occupation is strategic so far as it goes. The continent is surrounded, and the races which are the keys to the extension of the Gospel to those beyond are being cultivated and won to an active participation in the work of Christian expansion. Every missionary society operating in Africa has plans for projecting its work far beyond its present boundaries. The United Presbyterians have recently projected a mission in the Egyptian Sudan, and a large section adjacent is being reserved by the government for occupation by the Church Missionary Society. The latter society is also projecting missions along the Benue branch of the Niger, at the western extremity of the Sudan. The United Sudan Mission likewise is entering this mammoth field from the west. The Southern Presbyterian Board has two principal stations on the Kassai River and is 800 miles distant from any other Protestant mission. Their natural constituency would consist of about six or eight millions of people could they so man the field as adequately to furnish it with Gospel privileges. The Methodist Episcopal Church has strong bases at either side of the continent, in Angola on the west and Rhodesia on the east, and it has long been the hope that the work might so expand as to bridge the stretches of heathendom between these two centers. Bishop Hartzell writes recently that he has just made a trip to the north of Victoria Falls prepatory to the opening of a large industrial mission in that section. This is an important step toward the fulfilment of the dream shared by his coworkers that a line of stations is ultimately to extend across the continent. And so the enumeration of projected missions might be continued. The Baptists on the Kongo, the Congregationalists from South Africa, the Plymouth Brethren in Central Africa, the various British missions in east Central Africa, the

German missions east and west, all missions, everywhere, have what might be called their spheres of influence, or their "hinterland" territory, where they expect under the providence of God and with the gifts of men and money to expand their work.

It may not be amiss to suggest that any expansion of missionary work in Africa ought to be through regularly organized missionary agencies. Ephemeral efforts have been so many and have invariably resulted in such a waste of men and money that it would seem almost unnecessary to voice the caution. Certainly there are sufficient phases of Protestant effort operating in Africa to provide for almost every complexion of polity and doctrine. Then, too, the situations of the various societies are so strategic as to provide for the expansion of the work into every race and tribe. It ought, therefore, to be at once conceded that the best and most economical method of helping to make complete conquest of the continent is through those societies which are now on the field and which have experience and prestige in their various sections.

Receptivity of the Natives

It is a mistake to suppose that the untouched native is thirsting for the Gospel, yet when good and wise men settle among native peoples, the Divine Spirit begins his work. As a rule to-day, white men can settle anywhere in Africa. There is little reluctance on the part of the native to receive missionaries. Such an authority as Dr. Nassau says that there never has been. The natives welcome the white man because of his evident superiority and the supposed wealth that is to follow him. They like to have their children taught, for the white man's book and the knowledge that it gives increases the power and influence of a people. Some of them find and accept and love the truth.

Peculiar conditions affect the situation differently, and constitute varying degrees of receptivity in the different sections of the continent. For instance, in the Egyptian Sudan the British government does not permit Protestant teaching in or near Khartum, except under certain restrictions. Such a course is deemed necessary because of the agitated temper of the natives since the fall of Khartum and of the subsequent subjugation of the country by Kitchener, In the Kongo basin the atrocities instigated by the officials of the Kongo Independent State in order to increase the supply of rubber have greatly retarded the spread of the Gospel. Many thousands of the natives of the Kongo basin would be readily accessible to missionary effort were they not rendered unreachable because of the inhumanity of the representatives of the Belgian government. A few years ago the political situation in Rhodesia made it difficult to do missionary work. The British South African Company, as a governing organization, had been at war with the natives in the attempt to suppress an uprising, and it was years before missionaries could win their confidence and make them appreciate that they were not there to govern but to teach and uplift in every possible way. To-day in that section the missionary has no difficulty in reaching the native, and every mission has a constituency

beyond its capacity. In the Sudan the receptivity of the native depends upon his degree of loyalty to Mohammedanism.

In any section of Africa where the Roman Catholics are at work Protestant effort is made doubly difficult. The low standard of life allowed by them for acceptance into their fellowship reacts upon the more rigorous demands of Protestants. Some Roman missionaries permit polygamy, slavery, and the possession and use of fetiches. The Protestant missionary ordinarily requires that every applicant for admission into the Protestant fold be put upon long probation and under careful training. Thus the apparent receptivity of the native is greatly modified.

Debauching trade and corrupt civilization from foreign lands also have much to do in preventing the native from appreciating the value of the teaching and training of the missionary.

Still there is ample testimony to the readiness of the African to receive the Gospel if it is presented to him. The missionaries in Nyasaland, in Uganda, in the Kongo basin, in the Kameruns, and in other widely separated sections of the continent have abundant evidence that as soon as the native appreciates a little of the meaning of civilization and before he understands anything definitely about it, except that the white man's superiority is in some way connected with it, he is receptive to the Gospel. Mr. Verner says that if the Southern Presbyterian work on the Kassai River could be properly manned within ten years, the genuinely Christian membership of the mission would exceed the entire membership of the Presbyterian Church of the United States. There are from six to eight millions of people in this section wholly dependent upon fifteen missionaries and their native helpers for Gospel teaching. Almost daily applications come to this little band of workers from representatives of tens and hundreds of thousands of people who are appealing for resident missionaries. This is typical of many sections of Africa.

Two years ago, in company with Bishop Hartzell, I spent my first Sunday in Africa, at Umtali, in eastern Rhodesia. As the company of missionaries proceeded to the native church for service the congregation of a hundred natives who had been converted within two years (a hundred others had been converted, but had gone to other sections in search of labor) came out to meet us, singing a splendid Zulu hymn as a welcome to the Bishop. Upon approaching our column they turned back and preceded us into the church. When we entered they had ceased to sing. Every one was kneeling, doubtless in genuine gratitude that since the Bishop's last visit to the station practically all of them had come to know the power of God unto salvation. I shall never forget the thrill that came to me as I heard that black congregation respond at the closing of the prayer with a deep-toned, musical "Amen." It seemed that it must be like that sound which John describes — a sound as of many waters, low and liquid and rich. Ever since it has rung in my memory as a lost chord that only in heaven I shall hear again. The whole scene is typical of the welcome that Africa accords all those who come to the help of her helpless

millions with the uplifting power of the Gospel of Christ.

Keeping Pace With the Work

It is imposible with the present supply of men and money to keep pace with the opening work in Africa. Letters from representatives of many different societies in different sections of the continent emphasize this fact. Almost invariably the writers say that their work absolutely needs double the number of missionaries adequately to man the fields they now occupy. The greatest need, as in all mission fields, is a sufficient force of native Christians trained for the evangelizing work of carrying the Gospel to their own tribesmen. To do this training requires an ever increasing force of missionaries. Thus the need is constantly beyond the utmost ability of the various stations to supply.

From almost every section of the continent the letters of missionaries are full of the importance of immediate and aggressive occupation of fields adjacent to their stations in order that there may not be increasing handicaps, or in order that aggressive work may not be altogether prohibited. In one section there is the importance of keeping pace with the corrupting trade and civilization of degenerate whites, in another the necessity of winning a tribe or a people before such influences have reached them and made them almost impervious to the Gospel message. Particularly in the Sudan it is urged that it is "now or never." Canon Sell writes: "There are times when it is very difficult to balance the competing claims of various parts of the mission field. I see no difficulty now. . . . Certain parts of Africa form now, in military language, the objective, and are the strategical positions of the great mission field. . . . Parts of Africa in which the Moslem advance is imminent have for the present preeminent claim. The absorption of pagan races into Islam is so rapid and continuous that in a few years' time some may be quite lost to us. . . . I believe the Church has very little conception of the real state of the case. . . . The call to immediate and more extended operations is loud and clear. The conscience of the Church needs rousing to the very serious condition of affairs."*

The imminent necessity of haste can not be better expressed than by an old African chief: "Oh, white man! I can not remember when I did not know of your power and your learning. Why did you not come sooner? You have come now, and these eyes are too blind to see you, these ears are too deaf to hear you. If you have any message to give, give it to the young men. You are too late for me!"

Pioneer Missionary Qualities

Above every other quality those of genuine devotion to God and of love for men of whatever grade or color are the paramount requisites of a missionary to these unoccupied regions. The missionary soon becomes a kind of king in his community. He is appealed to for decisions upon all sorts of questions Whether he will or not, his word, in a large degree, is law. If genuine love for men is not very deeply founded, one is likely to

* Quoted in a letter from a representative of the United Sudan Mission.

be affected by the importance to which he is elevated, and to become more or less of a tyrant. It is altogether too easy for the missionary who goes to Africa with the best of motives thus to be spoiled by these children of nature. Aside from this all important requisite thorough education and the finest culture are prime qualities for one who would help to Christianize the unoccupied fields of the Dark Continent.

AN INCIDENT IN WEST CHINA

BY MISS ANNA HENRY, M. D., CHENTU, CHINA
Missionary of the Canadian Methodist Church

In 1901 when we returned to Chentu after the Boxer disturbances and reopened the medical work, an elderly woman presented herself one day for the position of hospital cook. She was a country woman, and had fairly large feet—and these were the main reasons why I engaged her. She had never seen a foreigner before, and was altogether a typical example of the dense ignorance of the Chinese woman.

She seemed to think that learning to read was one of the requirements of keeping her position, and it was pathetic to see the old creature, when her work was done, get her primer, and again and again go over the first pages. The more advanced patients were set to teach the new ones, and they all rehearsed their lessons to me.

Well, this old lady, Mrs. Shea, kept at it until she learned to read the simpler parts of the Gospels, and it was wonderful how her mind expanded as day by day she was taught the Gospel truths. She renounced idolatry and was baptized. She was now bright and happy, but as she was timid and reticent we sometimes wondered what progress she was making in the Christian life.

One day we got a simple booklet, "The Gospel in Rhyme," and having first thoroughly mastered it, with the teacher's aid, I took it into the wards and read it to the patients. I had hardly finished it before Mrs. Shea came eagerly to me, and said: "Oh, Li E Sen [my Chinese name], please teach me that. I can learn that, and then tell it to others; for I can not get words to say what I want to." She learned it off by heart, and later if I happened to use a line here or there from that booklet several voices of newcomers, as well as the old, would repeat two or three lines more.

Then one day this old lady asked for a holiday, to go to her country home once again. It was in the spring of 1903. An epidemic was sweeping over our city, and thirty thousand bodies, we were told, were carried outside the city gates.

When Mrs. Shea returned she looked worn and sad, and I said to her: "Well, Mrs. Shea, how did you enjoy your visit? Tell me about it."

Her lips trembled, and then she burst into tears and said: "When I got to my daughter's home I found she had been dead two days, her husband lay dying, their six little children had no one to look after them, and two of them died. But, oh, Li e Sen," she said, "I wanted to tell them of the true God, and they were dead!"

THE MISSIONARY OPPORTUNITY IN THE VISAYAN ISLANDS

BY REV. CHARLES W. BRIGGS, ILOILO, PANAY, P. I.
Missionary of the American Baptist Missionary Union

In the Visayas, as in most of the world, the Gospel has been welcomed first by the peasants. The first preaching was naturally in Spanish, which only upper-class Filipinos understand. The peasants know only their own vernacular, a language hitherto but little reduced to writing, and, consequently, more difficult to acquire than Castilian.

The first missionaries came to the Visayan Islands with definite hopes and plans to evangelize the better-educated natives, who had become enlightened enough to throw off the religious yoke imposed by the friars. This liberal-minded, leading class seemed to offer the greatest opportunity, and plans and expectations accordingly took little account of the peasants.

But God, who directs the great missionary enterprise in all lands, did not thus leave out of account these neglected Visayans, for the missionaries soon found that the peasants were the only ones who would attend the services, and the only ones to whom the Gospel appealed. Since the opening of the work, in 1900, practically all evangelical services have been conducted in the Visayan language and for the peasants. Work for the upper class has not been neglected, nor has it been entirely without its fruit, but it has never assumed large proportions.

The peasants welcomed the Gospel, because they were religiously neglected, needy, and soul-hungry, and were marvelously prepared. The upper-class Filipino has had most of the religious attention of the friars, for during several decades the chief interest of priests was in industrial and economic directions. These upper-class Visayans have passed through the successive stages of catechist, of devout and credulous Catholic observance, of discovery of falsehood and imposition in the name of religion, and of consequent reaction to infidelity and an oversatiety in religion. The peasants, however, could not afford to be strict Catholics, for weddings, masses, and other sacraments were expensive, and only in the case of individual friars, who subordinated lucre to spiritual matters, did they receive any sincere religious ministrations from their priests. The result is that they have developed a genuine humility and a hunger for spiritual bread. They are more blessed because they are "Poor in spirit," "Mourners," "Meek," "Hungry and thirsty for righteousness." Of late, also, they "have been persecuted for righteousness' sake" and "reviled and persecuted and had all manner of evil said against them falsely for Jesus' sake." In consequence, therefore, as Jesus said would always be the case, "theirs is the Kingdom of Heaven." The Gospel is adapted to such people, finds them out and draws them with its magnetic beauty, and they in their turn recognize its merits and accept it almost at once.

THE ROMAN CATHOLIC CATHEDRAL AND CONVENT, KABATNAN, PANAY, PHILIPPINE ISLANDS

The Malay, with all his characteristic indolence and reputed worthlessness, probably has as deep and genuine a religious nature as any race in the world. Certain it is that these poor peasants are passionately religious. Due to their lack of initiative, however, they never have and never could have developed a religion of their own. The Spanish Catholic occupation of the Philippines for centuries has also made it impossible for these peasants to become proselytes to any of the great religions of Asia. We have, in consequence, the anomaly of a religious people without a religion. True, they were listed as Roman Catholic Christians, but that was practically their only claim to a share in the consolation that faith might have supplied to their hungry hearts.

The Visayan peasants belong to three social classes. The social unit is the *barrio,* or small village. The individual is not the unit, for individuals and personalities have as yet barely begun to develop. The home is not the unit, for homes hardly exist among the peasants.

When the Spaniards first came, they found the natives living in small communities or barrios, each barrio under a datto or head man, and possibly all the barrios in a given district acknowledging a sort of fealty to a great datto or petty king. The social transformation introduced into these conditions by the Spaniards, particularly by the friars, was to modify the barrio system by introducing two institutions—the town and the great plantation.

In rearing a town a church and convent were first erected, and then neighboring barrios were fused with the new settlement and moved into it until often one contained many thousand inhabitants. Compulsory measures were always necessary to preserve the population in the towns, for the natives preferred the barrio system. Each barrio was generally a community of blood relatives. Further, the head man, whose authority was patriarchial and more or less

despotic, was largely responsible for the sustenance of the barrio, while on moving into the towns the natives had to shoulder individual responsibility, always distasteful to the native.

The other modifying factor introduced by the Spaniards was the plantation or *hacienda*. The feudal system of Spain of the sixteenth century found Visayan soil fertile for its transplanting. Barrios were broken up in one way or another and moved to the sugar or rice hacienda, where the planter displaced the head man or datto and availed himself of the dependent nature of the peasants, who became his peons.

In the process of time these institutions developed three distinct classes of Visayan peasants, widely differentiated the one from the other. And the social, moral and religious condition, and even the very fiber for the peasants are now different in each of the three great classes.

In the towns the natives were gathered under the power and influence of a Spanish friar. They became Roman Catholics, some of them very devout. The great stone church, often the only imposing and enduring building in the town, was the one all-controlling factor in these towns. Here the children received what training the priests chose to dole out to them; here they were compelled by law to attend masses and festivals, and here centered the government. If this had been all, the town-dwelling peasant need not have been so worthless as he is, but in all these towns vice centered. Well-nigh as prominent a factor with the Church in the economy of the peasants' life was the great cock-pit. In some cases these were owned by the priests, and were always open for

Photo by W. A. Briggs

THE BAPTIST CHURCH IN PANIWAY, PANAY, PHILIPPINE ISLANDS

gambling on Sundays and on all Church festival days—some one hundred such holidays occurring annually. *Tuba* and *vino* drinking multiplied unduly in the towns, and social immorality too commonly had its chief example parading before the people as "Christ's plenipotentiary"—the friar. As a result, the peasants in the towns retrograded in every respect. In has become an adage with the Spaniard that the Filipino does not thrive on civilization; that you ruin him by trying to make anything of him. So far as the wide example of these towns is concerned, the statement is too true. There is scarcely a more worthless, vile and hopeless class of heathen in the world than this town-dwelling peasant class. They are in the toils of all the fanaticism, ignorance, superstitious idolatry and vice that a town of this sort could develop. Their priest still controls them and leads them to hate and fight the missionary to the limits of the law, and it is well-nigh impossible to evangelize them at all.

The plantation peasants are less vicious. They are generally industrious, underpaid and ignorant, but rarely notoriously vicious. The plantation owner is either a Spaniard or a mestizo, a Roman Catholic of the Spanish type, and with the so-called missionary zeal that has always characterized the Spaniard, insistent that all his dependents become Catholics too. He knows nothing of tolerance, and less yet of the claims and truth of the evangelical Gospel. Since his babyhood he has been taught to believe that all Protestants are worse than pagans and utterly without hope of heaven, and always teaching dangerous doctrines to undermine a Romanist's faith. His power over all the peasants on his hacienda is absolute, or was until the intervention of American ideas of government began to undermine his authority. But most of the haciendas are yet unreached by the tide of change that began to rise in 1898. A planter thus holds in his power from fifty to three hundred families of peasants. The missionary's task is manifestly a difficult one, for he must win the Catholic planter before he can do any effective evangelizing of the peasants.

In the island of Panay at least half of the peasant population still live in the barrios—for the most part in the interior of the island. They are generally independent of the towns and of the upper-class mestizos and Spaniards—independent industrially, socially, morally and religiously. The head families of the barrio commonly own the land in the vicinity of their barrio, and all barrio-dwelling peasants are a simple, industrious farmer class, with the virtues commonly pertaining to an honest, frugal, rural people.

Religious conditions in the barrios are very different from those on the hacienda or in the town. The barrio-dwellers are very poor, and so offered no inducements to a revenue-seeking clergy. Since the earlier zeal of the friars became cool, they neglected the great barrio country with its hundreds of thousands of souls. Many of the barrios still count themselves Papist, but their Romanism is distinct from that found in the towns. They are more

rational, honest-minded, straightforward and ready to learn new truth and willing to let it supplant their former faith. A friar, in describing these barrio people to one of the first missionaries, said: "They are like sheep, and may easily be led wherever any leader may choose to take them." But this is not true. They are simple-minded and credulous to a certain extent, but they have learned that many would-be leaders are false, and so their credulity is wholesomely tempered with caution. A frugal, honest, simple-hearted people generally have a faculty of knowing the difference between a friend and an enemy, between sincerity and hypocrisy.

Photo by W. A. Briggs

THE CENTRAL SCHOOL, ILAILO, PANAY, PHILIPPINE ISLANDS

Remarkable Preparation

These barrio peasants were marvelously prepared for the coming of Protestantism long before a Protestant missionary ever seriously considered coming to them with the Gospel. Here, as in Christ's time, it was in the fulness of time that the evangel was first preached. Their preparation was twofold. For many decades a suspicion had been developing among these peasants toward the Roman Church and the government it represented. This spirit of rebellion naturally called down upon the barrios the furious and cruel hand of the despotic power exercised by the friars. The dreaded *guardia civil* raided the barrio country, and the peasants retaliated by raiding the towns and making it unsafe for officials and papal propagandists to go into the barrio country unarmed. In some districts near the towns the power of the friars was so great that the peasants were compelled to pay a feigned subservience to the authorities, while in the more distant sections and in the mountain regions the peasants were practically never reduced to submission. These con-

ditions during the several decades preceding the famous revolution in 1896 were breeding a spirit of Protestantism that became very intense. They identified their oppressors and their priests with the Roman Catholic faith. Thus they had broken with their Romanism and were in a Protestant attitude waiting for competent leaders, and the first missionaries found it relatively easy to gain an immense following from these most desirable of all the inhabitants of the Visayan islands.

The Story of Padre Juan

These ignorant peasants were inevitably exploited by various demagogues, who, under politico-religious pretenses, led them into all sorts of superstitions and secret organizations. But, wonderful to tell, one of their leaders was a man of Apostolic mould and power. His name is now universally known as Padre Juan, or "Father" or "Priest" John. His story is as fascinating as his work and influence were remarkable.

Padre Juan was a native Roman Catholic priest, a native of southern Luzon, who came to Panay some forty years ago. He was sent by the friars as a missionary to the barrios in the interior of Panay. But the friars soon heard disturbing rumors about Padre Juan, to the effect that he had become a demagog, was looked upon as a miracle-worker by the peasants, and that he was stirring up sedition and teaching false doctrines. After a fruitless search for him by the *guardia civil,* he was eventually captured, reduced to imprisonment and *finally* sent to the penal station in Paragua island, where he eventually died of fever. This is the friars' version. But the peasants say that Padre Juan came to them as a leader sent from God; that he brought with him a Bible which he continually read and taught to them, and that he told them Christ was their only Savior, and that images and saints and masses were idolatrous and wicked. He loved the peasants and they loved him in return, and followed him in great crowds, and the whole barrio and mountain region believed in him. Then, strangest of all, he told them that some day true teachers would come to them, white men, but different from the friars, and that they would know the true teachers because they would bring the Bible—God's own Word—to all the people! Then Padre Juan was captured, and all the peasants were the more mercilessly punished by the friar government, because they persisted in believing in his teaching. They endured all and looked forward to the fulfilling of their hope for true teachers. These things happened thirty or forty years ago.

When the first missionaries began to preach in the Jaro market, the great central gathering place for the barrio peasants, the people came in small numbers to hear the new white teacher, and the fact that he continually used the Book which he told them to be God's Word. They went back to their barrios and told what they had seen. Some of the older people remembered Padre Juan or had heard of him and recalled his prediction. Others came down to hear again the new teachers and to make inquiry. The conviction became general that the true teachers had finally arrived, and from that time the

Photo by W. A. Briggs

A SUNDAY AFTERNOON BIBLE SCHOOL IN BACOLOD, NEGROS, PHILIPPINE ISLANDS

Protestant services were thronged by earnest peasants. The missionaries knew nothing of these traditions at that time, and marveled at these multitudes in a Roman Catholic country, who came calling themselves already Protestants, and saying that they believed God's Word even tho they were ignorant and humble, and that they wished to have it explained to them and to be organized and protected by the new teachers.

Before our work had been prosecuted nine months in the Jaro market, a great petition signed by more than thirteen thousand names was brought to the missionaries, the petition stating that all the undersigned were Protestants, wished to be evangelized and organized and protected as Protestants. This list, at first looked upon with caution lest it be but the fruitage of a moment of excitement on the part of a peasant people not knowing what they were asking for, was found to be as genuine as such a document could possibly be. The list is now in America at the Baptist Mission Rooms, in Tremont Temple, Boston.

Thus it was that the barrio peasants were prepared for the Gospel. Padre Juan's name is already as nearly buried in oblivion as his friar enemies could succeed in burying it. He may have been one of the Filipinos of that generation who was educated abroad. Be that as it may, he had manifestly come into touch with the truth as it is in Jesus, and resorted to this means of planting it as best he could where it might be bearing fruitage when the great rising tide of missions, which he was spiritual sensitive enough to feel, would flood these islands. We can only guess at who he really was, and where he got his Bible and his knowledge of the Gospel. We wonder and thank God for the greatness of his soul, regret the tragedy of his short career, and then write of the

Philippines as was written of Galilee and Judea: "There was a man who came from God, whose name was John; and he came to bear witness to the Light." John, the forerunner, was here, and hundreds of his followers are to-day baptized Christians. Another planted, and we have entered into his harvest.

The story of this great peasant multitude and of the work as it has progressed among them, the obstacles that have been met, the delays in entering into the open doors until some of them have already begun to close, of the spiritual destitution and ignorance and sin still rampant among the Protestant-minded people in the great barrio country—this is too long to tell here. Work has been done, native churches have been organized, several of these peasants are now earnest consecrated preachers of the Scriptures to their own people; the New Testament has been translated into the dialect, printed and distributed far and wide, and in a word, in five short, swift years a mighty structure has already been built up on the foundation that was here laid before our coming.

Misunderstandings have arisen, and many barrios that formerly showed signs of becoming Protestant have failed to identify themselves with us, because of petty persecution, false reports and the common obstacles that develop as such a work proceeds. Other barrios that were papal are now Protestant in earnest, and monthly the work broadens out.

Padre Juan's story is romantic, but one must not overlook the inevitable. No minister could, in four or five brief years, lead a great ig-

CEREMONIES ON JOHN THE BAPTIST DAY, ILOILO, PHILIPPINE ISLANDS

Photo by W. A. Briggs

BAPTISMAL SERVICE AT THE ORGANIZATION OF A CHURCH IN THE JUNGLE, SOUTH COPIZ PROVINCE, PANAY, PHILIPPINE ISLANDS

norant peasant multitude into all the truth. And during the thirty or forty years since his capture, a whole generation has passed and another has taken its place. Only the traditions of Padre Juan and of his message remain, and these are often confusing and adulterated. A great multitude of peasants are ready for the Gospel, due to their strange history and the remarkable way in which God led them long ago. But centuries of darkness and error, of hungering and reaching out for the light, but meanwhile of wandering in the darkness, have left their blight upon the people. A long, difficult task confronts those who would lead them out into the fulness of the liberty of the sons of God. More of them believe the preached word than we have as yet been able to baptize, organize and lead into the knowledge of the Scriptures. Generations must pass before the barrio country can become thoroughly Christian, grounded in the truth that Christ left us to teach. Schools, hospitals, living examples of Christianity, and generations of faithful teaching line upon line and precept upon precept must follow, before the end for which we work can possibly be realized. But on no mission field is there brighter promise of the relatively speedy triumph of the Gospel, of the regeneration and sanctification of the whole mass, than is met with to-day in the great barrio country in central and northern Panay.

MISSIONS ON THE ISTHMUS OF PANAMA

BY REV. THOMAS B. NEELY, D.D.
Missionary Bishop of the Methodist Episcopal Church (North)

Panama has heretofore been a barred gate. Now the bolts are to be shot back, and the nations of the East and the West are to have an open way for intercommunication. The benefits of this passage are also to be shared by the nations of the North and the South. The narrow isthmus has been a barrier against the commerce of the two greatest oceans, but now the barrier is to be broken down, the mountains are to be plowed through, and the waters of the two oceans are to mingle together at such a depth as to permit the largest vessels to sail from sea to sea.

The Panama Canal, which has been the desire of the centuries, before many years is to become a realization. The engineering skill, the mechanical genius, and wealth of the American people, and the power of the United States government, are pledged to see that the work is completed.

Before the great task is finished there will be great changes in the Canal Zone and in its immediate vicinity, and these changes will exert an influence for good or for evil in many directions. With the physical changes there will be mental, political, and moral changes. It is for American Christians to see that they are uplifting.

The canal will bring commerce, the commerce will cause increased local business, the increased business will mean an increased population, and this increased population will make its impress on the adjacent country and upon those who pass through in ships.

The population of the future Panama Zone will probably include many races of varied languages and of differing religions. The Roman Catholic Spaniard and the Spaniard whose blood is blended with that of other races will be there; the negro both Roman and Protestant, the pagan Chinese, people from northern and southern Europe and the West India islands will be there, but dominating all, at least in an intellectual and political sense, will be the American from the United States.

What will be the moral and religious state of this conglomerate mass? Will the Isthmus be a place where there are no ten commandments? A visitor to-day would incline to think that it already has become Godless, as one sees the myriad of drinking-places, hears the profanity, and learns of the gambling and other forms of vice which are indulged in day and night.

What is to become of the young Americans who go there by order of the United States authorities, or who seek employment in the Canal Zone? They have already gone there by hundreds, but are for the most part without churches or even moral places to which they can resort after the toil of the day has ended.

These sojourners in Panama are Americans and the American churches should take care of them. They need the American type of Christianity; and, if they have not access to it they most surely will lower their moral and religious standards and become degenerate. To protect

them we must give them an American Protestant environment.

The United States government will control the Canal Zone and exert an influence on the country near by, but something more is needed than the American government can directly give. The Christian Church of the United States, under the protection of the Stars and Stripes, must follow them with the Gospel of Christ and with the stated services of the Christian Church.

But besides the Americans many others will need the same uplifting influences. The canal will be not only a great commercial opportunity, but a missionary opportunity.

We landed on the Isthmus of Panama in the midst of a tropical rain, which comes down with a great splash instead of in successive drops of water. This experience is a fairly regular introduction to the tropics, even in the early part of January, which is called the "dry season."

We land at Colon, which was once called Aspinwall. Colon is very low, in more than one sense. The land is below the level of high tide, but is protected by a coral reef over which the sea breaks. When the rain falls the town becomes a series of pools, and there is nothing inviting to one who knows the comforts of a wholesome American city.

The population is of a miscellaneous character, the majority being colored people from the West India islands. There is a Wesleyan church for the colored people, and the preacher belongs to the conference of which Jamaica is a part. There is also a little church, erected years ago by the railroad company, and now used for Church of England services. Colored people attend, but few whites ever worship with them.

A short drive or an easy walk takes us to the mouth of the unfinished canal. Here on a little higher ground we find a pretty little town called Cristobal. It is a sort of suburb of Colon. Reading the two names together, we have Cristobal Colon, which is, of course, only another way of saying Christopher Columbus, and thus the memory of the great discoverer is preserved.

Cristobal is the place of residence for persons having in charge the construction of the canal or the government of the Canal Zone. After a while the level of Colon is to be lifted and the town will become more inviting and healthful.

All across the Isthmus are to be seen remains of the work of the French. They left very much to be done, but in all fairness it must be said that they also accomplished very much. Here and there are cuts, some of which are quite deep, at different points are stations and clusters of neat little houses, and all across the Isthmus are rails, engines, and machines of different kinds, some of which are being utilized.

Unfortunately there are also to be found the remains of those who perished by the way, and these sacrifices were not a few, but under the management of the United States engineers the sanitary conditions are to be improved.

The French went to work at once to dig and paid little attention to other matters, but the Americans, while not forgetting to dig are giving their first attention to making the Isthmus

healthful, by decreasing the causes of malaria and especially by endeavoring to exterminate the mosquito which carries the malaria and yellow fever. Here and there along the line men are busy digging little canals or drains to carry off the water that otherwise would stagnate or furnish a breeding-place for the little filmy-winged mischief makers.

Already wonders have been wrought and portions of the Isthmus have been made quite healthful. More extensive work of the same sort is being carried on from the city of Panama. It is being drained, and pure drinking-water is to be brought in from the mountains.

As a result both of the sanitary and construction work many people are coming to the Isthmus. The population is being greatly increased. The American is there, and tho the Americans may not constitute a majority in a numerical sense, there can be no doubt that the American and the American tongue will dominate. Even the multitudes of Jamaica negroes will reenforce the Americans, for they speak English and are Protestants.

The moral and religious conditions of the Isthmus are, at present, distressing. We found during our visit that the Roman Catholic Church has a general occupancy of the Isthmus and touches the original population, but does not accomplish for the people what Christianity should. Protestantism is represented by the Wesleyans and Anglicans, both of which bodies have followed the colored people from Jamaica. The Salvation Army from the same island had started work, but the efforts of these three bodies seemed practically limited to the colored people. The white people, unless in very exceptional instances, do not attend their services. Practically no church work was being done by Protestants among the Spanish Americans, and no American Protestant Church was doing anything for the American engineers, officers, marines, and others who have been drawn to the Isthmus by the projected canal. The rank and file of the American workers had no church, no reading-room, no safe resort after their day's work.

Should our countrymen thus be neglected and permitted to go to ruin? While on the Isthmus, I preempted the territory, so to speak, by making the Isthmus a Methodist Episcopal Appointment, providing for a Sunday-school and literature, and appointing as preacher in charge a man who has had many years of experience in South America. The city of Panama, on the one side, and Colon on the other, were made the extremes of this Methodist Episcopal circuit, and the points within the extremes were to be furnished likewise with stated religious services. Our preacher is now at work on the Isthmus, and a teacher has also been placed in the city of Panama and has opened a school of high grade for Americans. It is hoped in a short time that the corps of workers will be increased. The Protestant Episcopal Church and the Army and Navy branch of the Young Men's Christian Association have also opened work to stem the tide of materialism and sensualism which threaten to overwhelm this little republic.

INDUSTRIAL SCHOOLS AS AN AID TO MISSIONS

BY BOOKER T. WASHINGTON
Principal of Tuskegee Normal and Industrial Institute

In the task of building up and Christianizing the weaker races of the world, it has long seemed to me that the missionary organizations have made too little use of the simpler forms of machinery as a means of education and a preparation for the introduction of the Christian religion. Few realize how effective, for instance, the plow is as a means of bringing home to the comprehension of the backward races the practical character of the Christian religion. The plow means industry, and a more effective and fruitful cultivation of the soil. The cultivation of the soil is usually the first method by which the more primitive races are induced to take up systematic labor and a more settled form of existence, therefore anything which furthers agriculture and makes labor more productive, tends to encourage habits of industry and thrift, and so lays the basis for a higher form of civilization.

I believe we do not always recognize to what extent our moral and intellectual ideals are embodied in the tools we employ in the ordinary pursuits of life, and to what extent our higher civilization and the religious and spiritual life that has grown up with it is dependent upon the material conditions that these tools have brought into existence.

At a recent Negro Conference at Tuskegee we insisted upon the necessity of getting land, of improving houses, because, as one of our farmers put it, "We want something to hold the family together." It is impossible to build up even the primary virtues of ordinary home life in a people who live in a one-room cabin, or who have no permanent place of abode, no common possession to preserve and increase which the members of the family are willing to unite their common efforts. It is because the elements of Christian civilization are so embodied in these material things that they may become the medium of education among more primitive peoples than ours. They present our social and moral ideas in a form that even savage men can comprehend.

The anecdote of the South African chief, who was invited to witness the operation of the first plow introduced into his region, is interesting in this connection. After looking for some moments at the strange implement tearing up the soil, he turned to one of his followers and said: "This is a good thing the white man has brought us. It is worth more than ten wives." No explanation was needed to make this man understand the importance of the plow in the social economy of his people, and he expressed his appreciation of its value in terms that may seem strange to us, but were perfectly intelligible to those familiar with the customs and conditions of life in that region.

Rev. W. H. Hollister, the man who introduced the first plow among the natives of Kolar, India, has for some years past been the head of an industrial training school, which he has conducted as part of the mission work at

that place. The account which he gave me of the introduction of the first plow at Kolar, and of the beneficent influence it has had upon the community, deserves a place in the literature which tells the workings of those silent and constructive forces that are making the world better.

From conversations with missionaries and from our own Tuskegee students who have gone out to Africa as teachers, I learn the conditions that the missionary encounters among the weaker races are not wholly unlike those that we meet in the Southern States to-day. In both cases we have to deal with races that need moral and intellectual training, but who need, also, the material and social conditions which will support and provide a basis for a higher civilization, into which this sort of teaching seems to invite them to enter. They need to learn habits of industry, individual initiative, and to acquire the notions of property that preserve to the individual the fruits of his labor. Without these the weaker races must inevitably fall behind, and perhaps perish, in the severe competition with the stronger races. From this competition, on some terms or other, there is no escape. Since the white race has penetrated into Central Africa there is no place where the weaker races have not come under the influence and domination of the stronger races. It is part of the task of the missionary to make those influences a blessing rather than, what they too often have been, a curse. There are parts of Africa to-day in which the Christian missionary organizations seem to be all that stand between the natives and the forces that are ruthlessly crushing out their existence.

If the missionary societies are to continue to perform the task which their natural relation to the native peoples seems to impose, I believe that they must be prepared to extend the work of the industrial missions. The essential element of industrial training is not the bare teaching of industries, but the education of the hand along with the head and the heart. This kind of training is peculiarly adapted to the task of missions, because it was among them that the need first manifested itself.

At Lovedale, South Africa, one of the first important industrial schools was established. Here, as elsewhere in the mission field, the industrial training was first introduced without any especial encouragement from home organizations. Hampton and Tuskegee, and other industrial schools in America, have no doubt given a new impetus to the extension of industrial missions, because they have been able to give an illustration on a large scale of the value of this sort of training. But it is worth remembering that the necessity for these schools was first demonstrated in the foreign mission field.

In an advanced civilization, such as we have in the United States, where the influence of the Church and the home and school mutually sustain each other, there is, perhaps, an advantage in separating the religious and moral training from the intellectual and technical education that fits for daily practical life. But among a primitive people, whose lives are simpler than ours, to try to make this separation seems to me unwise,

even if it were possible. The education that brings to a backward people the wants and ideals of a higher and more complex civilization must somehow or other give them also the courage, the moral force, and the material means to pursue them.

Otherwise it seems inevitable that these people should be reduced to a position of helpless dependence upon their teachers, and therefore fail to develop into strong, self-supporting Christians. We owe it as a debt to all our fellow-men to help them.

A COUNTRY FARMHOUSE IN BRAZIL
In these the missionaries hold their service in pioneer work

A RELIGIOUS AWAKENING IN BRAZIL

BY REV. GEORGE C. LENINGTON.

It is a glad hour in the missionary work in Brazil when the workers can note that the efforts of the pioneers, now almost all gone, are issuing in large accessions from the distorted form of religion which prevails throughout Latin America. This growth of spiritual Christianity shows itself in all the ways natural to the action of the Holy Spirit on human hearts. Three may be mentioned—numerical growth, deepening spiritual life, and increasing religious activity.

The Numerical Growth

Prominent among the acts of almost every ecclesiastical gathering convened in Brazil during the past year or two is the granting of authority to organize new churches. Presbyteries are called upon to establish church organizations in two or three places at every meeting. The itinerating worker of the far interior comes down to the conference thankfully asking that another authorized center of Christian light be set on the very

frontier of his field. A map showing the churches of the country would have to be revised every few months to show the location of all these bodies. Chapels are growing fast as the first fruits of many of these infant groups. And in the towns edifices are being put up that vie in number even with the long-established state shrines; for the movement toward the Light is not confined to the rural parishes. Sao Paulo, the literary center of the republic, has six missionary evangelical churches. The development is yet more strikingly manifest in the capital, Rio de Janeiro. The Presbyterians alone have eleven preaching-places in the city and its immediate suburbs, five of which are under separate church organization. North and south, from the Amazon to the Parana, those who desire to follow the Savior as spiritual disciples are laying deep the foundations of permanent, aggressive advance.

Naturally the large number of new churches involves new "believers," as the Brazilian Christians call themselves. Mr. Eliezer dos Sanctos Saraiva, whose father was the most distinguished convert ever made in Brazil, being a doctor of laws by the University of Coimbra and author of the only complete Latin lexicon in the Portuguese language, is publishing a monthly in the interests of the national Christian Endeavor Society. As general secretary of this society he secures each month a report from most of the ministers of the evangelical churches, giving the additions to the Church on confession of faith. To those who have been familiar with the almost imperceptible growth of the Christian Church in Brazil, it will come as a joyful surprise that over 600 were thus received during the first three months of 1905, and over 1,350 before July 1. A missionary in close touch with the entire field asserts that the past year has seen over three thousand persons added to the Evangelical Church in the greatest republic of the southern continent.

The Deepening Spiritual Life

There is always danger when large numbers are coming into the Church that the whole body will become lax in its spiritual life. A close study of the Brazilian Church during this unprecedented ingathering seems to bring nothing of that sort to light. One of the very expressions of the awakening is an apparent eagerness to more faithfully perform each duty. Sunday-schools are crowded by the old and young, reaching out eager hearts for the teaching of the Bible. Churches, whose pastors must be absent over Sunday, fill their places of worship with souls hanging on the words of an elder as he leads them in prayer or reads the Word. They honor the message of God, and He is honoring them in all their ways.

In spite of a financial crisis, said to be the worst in the history of the nation, money is being poured into the work of advancing the Kingdom in a manner supposed impossible a few years ago. Not only are the churches paying their own expenses, but also paying for dozens of evangelists, who are being sent far and near. Schools, suitable church edifices, mission chapels are rising in almost every state in the union where evangelical work is being done. Large sums are being given for allied benevolences,

such as evangelical hospitals, Y. M. C. A. building, etc. Calls for charity hitherto undreamed of in Brazil are met most amply. The Church is giving in the midst of her poverty.

More notable yet, as indicating desire for being "faithful in that which is least," is the assumption of its burden by the Brazilian Church of evangelizing their fellow countrymen. Young men in some of the churches pledge themselves to give part of each Sunday afternoon for the purpose of holding Gospel meetings in various parts of the city or near villages. In one of the southern churches several young men publish a weekly paper to spread the knowledge of Christ. Much like the army in the days of Ranavalona II. of Madagascar, the officers and privates in the Brazilian ranks who have accepted the Savior bear their lights to the distant garrison towns. One of the lieutenants let the rays of his light shine so brightly that there is now a church in a new state, where the Gospel had never been preached, directly due to the effort of this man. A Home Mission Board administrates annually thousands of dollars in sending messengers of peace into new regions. Every church, no matter how weak, feels a sacred obligation to give for this cause. An ever-increasing corps of religious periodicals is pouring the oil of Truth into thousands of homes. To a very large extent individuals and churches pay for extra subscriptions, that the paper may be sent broadcast.

The Increasing Activity

The churches are fast learning the advantage of organizations and societies to carry on their enterprises. Women's societies are rapidly bringing the women into their accustomed sphere of activity. Social gatherings take their place in attracting outsiders. The Young People's Society of Christian Endeavor is spreading into all the evangelical churches, with its promise of training for young workers. In a recent letter, the secretary, Mr. Saraiva, tells of its rapid increase: "Seventy-five societies, with

AN EVANGELICAL CHURCH IN BRAZIL

2,500 members, mark the high point of expansion reached after only three years of active effort." He is sanguine that the one hundredth society will soon have been organized. To the unconcealed astonishment of Brazilian men the training of this organization is giving the Brazilian young women power to take their places as outspoken workers in the kingdom. It means that the church-members will no longer leave the religious work all in the hands of the officers, but will each find ways of doing his share. The Young Men's Christian Association has not yet established many branches, but in the city of Rio de Janeiro their work has gone so far as to arouse the Roman Catholic Church to institute a similar work. The beautiful, complete building in which the various activities of this

organization are carried on, stands before the entire Brazilian Church as a model for the effort of young men to reach their fellows and friends for the Christ.

Another notable work of the Church is that connected with the theological seminaries. From the farthest confines of the land come the gifts of the Christians for these institutions. Five of them have arisen in different parts of the country. One, in the great educational city Sao Paulo, is housed in a building which would put to shame many of the seminaries of this country, having cost tens of thousands of dollars and being entirely paid for by the Brazilian Church. It does its work in close connection with the magnificent college course furnished by the Protestant McKenzie College.

So remarkable has Church activity become that the results in places are scarcely credible. The members of one church, especially the young people under the impulse of their Christian Endeavor organization, have taken up work in outlying places with such vigorous hand that in the past five years they have seen four new churches come into being, one over forty miles from the home church. In a similar way the oldest evangelical church of the land is opening up places of preaching and mission work in a number of districts in the capital city, giving over $10,000 last year for all purposes—most of the money being for missions and benevolent purposes. The activity of the "believers" in the Land of the Southern Cross compares excellently well with that in any of the old and well-established churches of Christendom.

There can be no doubt in the mind of any one that this awakening in the great country to the south is directly due to the loving work of the Holy Spirit. Let there be nothing said that will minimize in the least His action. But it is perhaps well to consider the apparent means which He uses.

Some Causes of Progress

There are many reasons for this development of the Church, but three of the most striking will suffice for mention. As in Japan, the leaders of the largest denominational Church in Brazil are looking forward eagerly to a national Church, or, at least, one which receives no direction nor control from without. Owing to the vast regions which are yet without any Christian teaching, the Brazilian ministers feel that there is still large room for foreign missionaries in their land. But they also are of the opinion that these workers should confine their efforts to churches and districts where the people are entirely unable to support the work in their behalf. While this spirit may have much of danger in it, it undoubtedly possesses the true element of progress. And the powerful exertion of the Church to meet the demands of this principle by supporting large numbers of evangelists in new regions, is bringing its legitimate reward in remarkable growth. Dozens of churches to-day are entirely self-supporting, and at the same time giving largely to the Home Mission cause.

As intimated by the statement concerning theological seminaries, a potent factor in the Brazilian awakening is the large number, and ever-increas-

ing, of well-equipped ministers who are being sent out into all parts of the country. Taught in the mission schools and colleges, they receive a thorough theological training, not only from the study of books, but also by practical experience in the mission chapels and country districts. Ordination is delayed until actual work shows fitness for the ministry. Among them have appeared some very able scholars. But the toil of the actual reaping now to be done forbids too close incarceration in the study. Yet works of high grade sometimes appear from their pens. Orators many of them are, in the truest sense. Of the same blood which gave Cicero to fame, they naturally possess many forensic traits which are barred to the Anglo-Saxon. On the whole, a body of ministers well calculated to fire any church with zeal.

Much might be said of the political and national currents and eddyings as affecting the Church changes. Fascinating as would be such a study, let one more direct cause for the religious expansion fill our meed. France has but just served notice in unmistakable fashion to religious orders that the twentieth century demands for its labor men who possess, and who strive for, individuality. With execrations and groans the new wards of the United States in the Philippine Islands spewed out the friars who had enslaved them. Cast forth from other lands, thousands of these men and women have poured into the republics of South America, relying upon the religious liberty which they cursed but so short a time before. They are described by the secular papers of Brazil as "harpies," "robbers," etc. Bands of boys hoot behind them as they pass along the streets. The animosity displayed against them in this vulgar manner by the arabs of the street shows itself in more serious-minded people by their turning to a form of religion that makes such anachronisms impossible. Their medieval methods and standards have served to make the word "Philipino" proverbial for any one who is undesirable because of untruthfulness or greediness. With wisdom and clearness of sight which might well be emulated elsewhere, the Brazilians in large numbers are rejecting a system of religion which only gets rid of such abnormal growths when compelled by outside forces to do so.

Word comes that the host of spiritual Christians in the Southern Republic numbers nearly 25,000. But the land is larger in extent than the United States without its dependencies and holds twenty million people. Is it not a *Deus vult* that we give them every possible measure of assistance?

THE CONVERSION OF A KONGO CHIEF

BY REV. W. H. LESLIE, BANZA, MANTEKE, KONGO STATE
Missionary of the American Baptist Missionary Union

On the border of Portuguese Kongo there is a village where two native evangelists have been faithfully preaching the Gospel for eighteen months in the face of much opposition. When visiting the village nine months ago I found one or two young men who had been won from their heathenism, but the other inhabitants of the village, including the chief, were openly or secretly opposing the work.

One of Chief Nkoyi's children, a bright little fellow of four or five years, was very sick with pneumonia, and I was half-heartedly called to treat it only when it was beyond human help. The wives of the chief glowered at us as we crossed the courtyard to where the father was dejectedly holding the child. A large fetish, with unseeing eyes and unhearing ears, was standing helplessly by; there were also some smaller ones stuck in the wall. We warned the father that the child was probably past help, but that we would make an effort to help it. The child died next morning, but our sympathy seemed to reach the bereaved father's heart.

In the same village, within sight of our tent, was a "house of the dead," where the body of the young man who was heir to the chieftainship lay uncovered in a shallow grave. The widows crouched at either end of the excavation mourning, altho he had been dead two months. At dusk these poor women crept away on hands and knees, vanishing like weird specters in the gloom, to return again under cover of darkness and renew their vigil over the putrid corpse. A band of native drums and horns played night and morning to honor the dead.

As the light of the truth began to pierce the old chief's heart his faith in his fetishes began to waver, and on discovering that rats had taken up their abode inside of the large fetish and appropriated its scanty garment of palm fiber to make their nest, he became utterly disgusted with it and proposed its destruction. However, his wives and relatives objected because of fear and the enormous sum of money it had cost. But he refused to sell it, and early one morning gathered the great thing in his arms and carried it to where the dying embers of last night's fire lay, to burn it. On the way he felt a sharp pain in his side, and on putting the fetish down he saw a venomous snake glide from under what the rats had left of its cloth. He put his hand to his side and found two drops of fresh blood. He roused his sleeping wives, but they were indifferent and helpless—it was as they had expected, the spirit in the fetish was angry; so he hurried across the village to the evangelists' house, and, calling them up, explained his trouble and asked for medicine. There was nothing for snake poison among the few simple remedies they had, but they remembered hearing of a case in which doses of hot palm oil and exercise during the period of numbness helped overcome the poison, so praying very earnestly for the Lord's help, they gave the oil and began

Photo by W. H. Leslie.
A NATIVE BAND AT THE "HOUSE OF THE DEAD," KONGO FREE STATE

walking the man around. Soon an awe-stricken crowd gathered to watch the vengence of *their fetish* bring death to him for his disregard of it.

Through intense pain and numbness, they helped and encouraged him to keep walking, and in time the pain and numbness began to lessen, and with joy and thankfulness they realized that he was out of danger. The imminent danger and timely rescue brought him to a decision for Christ, and weakened the faith of the villagers in their fetishes.

WORK AMONG THE CHINESE INSANE*

BY REV. CHARLES C. SELDEN, M.D., CANTON, CHINA

The illustrious surgeon, Dr. J. G. Kerr, beloved and honored by both Chinese and foreigners, labored forty-seven years for the physical, mental, and spiritual good of the Chinese in Canton. While engaged in general medical and surgical practise as a missionary of the Presbyterian Board, he was impressed with the need of work for the large numbers of insane in that part of China. Obstacles and disappointments met him on every hand, but, undaunted in his firm conviction that something must be done

* Condensed by the author from an address before the Canton Conference.

for this unhappy class, and that he was the one to whom it was given to do it, he undertook to begin an institution which was to be the first and, thus far, the only asylum for insane in the great empire of China.

In 1892 Dr. Kerr bought, with his own means, about three acres of land, and in 1897, with the help of others, erected two buildings capable of holding fifty patients, the first of whom was received February, 1898. Before his death he saw both buildings filled. They are now crowded, there being nearly seventy inmates. Dr. Kerr died in 1901, and during his last illness he gave his beloved institution over into my hands as a sacred trust. A very important link in the chain of God's mercies became evident when, it being imperative that we come home on furlough, another physician was found ready to go out—Dr. H. W. Boyd; for it is not every one who is ready to undertake this kind of work.

The John G. Kerr Refuge for Insane * (Cantonese, Wai Oi I Yuen) is still, as at the beginning, an entirely independent institution. The current expenses are practically met by the income from the inmates. The rich patients rent rooms, and so make up for the poor who have nothing or little to pay. To one who knows of the large asylums for insane in America, crowded with their hundreds of patients, an asylum of less than seventy inmates will seem very small, but in China it is not a matter of need, but of accommodation. A letter received recently from Dr. Boyd says that he is now obliged to turn away patients because of lack of room. A building fund has already been started. This being the first asylum in the empire, it is our aim to make it a model institution, hoping that the new China will build others of like pattern.

Numbers and Condition of the Insane

The insane constitute a very helpless class in China. There are now native foundling houses, and leper homes, and homes for old men, and hospitals for all sorts of physical ills —such as they all are—but no provision has been made by the Chinese for the insane. If caught upon the street doing anything out of the way, they are arrested and thrown into prison as if they were criminals. As to the actual or proportionate number there is no way to determine, as no statistics are collected by the government. All say, when asked: "There are many." The more violent are kept chained in the homes and are not allowed to go abroad, so that few know about them. But there are no restrictions put upon them by the government so long as they are not found stealing or doing violence, and they may go about at will. In Hongkong there are supposed to be five hundred insane Chinese. They are detained for a short time only at the asylum of the colony, unless they are real Hongkong Chinese. By far the greater number are sent up to Canton in squads as they collect, and are delivered over to the magistrates. Those who have friends are given into their charge, and others are allowed to go at large if peaceable; otherwise they are locked up in prison.

* The Board of Trustees consists of: Rev. H. V. Noyes, D.D.; Mrs. J. G. Kerr, Rev. J. J. Boggs, Mr. Lei Yok Tin.

If the member of a household becomes insane and unmanageable or troublesome, the common custom is to chain the person to a post or heavy stone in the house. I saw a woman in Canton who had thus been chained about the neck for fifteen years. The chains used for the men are sometimes very heavy. One man was brought to the Refuge chained, neck, hands, and feet. We set him free very soon. He recovered rapidly and went out a well man, save for one hand, which was nearly paralyzed because of the tight binding it had undergone before coming to the Refuge. Many of these poor creatures bear the marks of the whippings or poundings they have received, or of the fetters that have been on hands or feet. Two have come in, the one a slave girl, the other an old man, with thumbs badly burned. This mode of torture is inflicted by placing upon the thumbnails a little piece of wicking soaked in oil or kerosene, which is then lighted and made to remain in place. The object of this is to determine whether the victim is only obstinate and disobedient or really insane. It is also used sometimes as a remedy to drive out the insane spirit. On the street they are mocked and laughed at. One woman had been followed by rowdies and stoned from one end of the street to the other, when, happily, she was brought to the Refuge by the district watchman. In the family they are often confined in dark rooms. If they tear their clothes and other things, the closest relatives sometimes disown them.

But this is not always the case; we often see exhibitions of true affection on the part of the family for their insane, particularly if the unfortunate one is a son. I have seen the eyes of a man of forty-five years fill with tears on learning that his insane but beloved wife had died of cholera. And no less evident, in many cases, is the heart-joy over the recovery of a son or other member of the household.

One good-looking young woman was left at the Refuge for months after she was all well. We learned that her husband had said that any one might have her for one hundred dollars (about fifty dollars, United States money). Another, a girl of sixteen, was offered for sale for twenty dollars. A mother came to see her son, who had been in the Refuge for two months, afflicted with melancholia. Seeing he was not well, she wished to give him to me as a slave. A feeling of horror came over me at the idea, and I encouraged the mother to wait and visit her son a month later. When she came he was improved, and eventually was wholly restored in mind.

It is the belief among the idol worshipers that the insane are under the influence of the evil one. This was the accepted belief in the time of our Lord in the land of His birth. The Chinese also believe that the immediate cause of insanity is the presence of mucus choking up the "sam" (the organs within the chest, which may mean the heart or lungs, or even the stomach, so indefinite is their knowledge of what really exists there).

Remedies, Chinese and Christian

One remedy used by the Chinese doctors for insanity is the oil of aleurites cordata. It is administered in the form of little cakes containing

the oil. This brings on very violent and repeated distressing vomiting. The aim of the physician is to make his patient throw off the mucus which causes his insanity. We had a very unpleasant experience in the Refuge with some of these cakes, which were smuggled in by a disobedient private attendant.

A harmful habit common among the people is that of speaking of the patient's disease while in his presence as freely as if speaking of rheumatism or fever. Another difficulty we meet with in treating certain cases is in regulating visits of friends. It is hard to make them understand that such patients should be kept very quiet. Until the time has come when the people have been educated up to this view, we must allow much which would not be permitted at home, for fear that we may arouse their suspicion.

In our own treatment we depend chiefly upon the regular, quiet life of the asylum; the absence of over-restraint; looking after the general well-being of the patients; occupation, when possible, for hands and minds. As soon as we can manage it we mean to make more use of the bath as a curative measure. Of course, some cases call for special treatment; but in many all that seems necessary is to get them away from their old conditions and look after their health, teach them, and restrain them when necessary. One method of restraint we have found very effectual in cases of those who are determined to go about undressed in cold weather, or who will not lie down when ill, or such as are maniacal and should be kept quiet, is to cover them with an iron netting which is fastened down tightly to the beds. Inside of this cage the man or woman is perfectly comfortable, can turn from side to side, and eat food, but can not raise themselves into a sitting or standing posture.

The patients are also far better for having employment for hands and minds. When they are at work they have not time to do unreasonable things. Those for whom no work can be found go out twice daily for exercise, and between times may do about as they please, the doors being open most of the day. We have a short daily religious service, and also, occasionally, a stereopticon exhibition and some special music for the attendants and such patients as would not create too much disturbance.

Classes of Patients

The patients come from the yamen and from the street, and from every walk of life between. One man has been, until a year before, deputy lieutenant-general. Another was the nephew of the then district magistrate. Besides these there have been others of the mandarin class from the yamens. At present an ex-viceroy of one of the provinces is an inmate. We have had also many students. Only about one-third of the patients are women. This can not be taken, however, to mean that this is the proportion among those outside the Refuge, as men are more likely to be brought to us than women. The patients speak many different dialects. There is a great disadvantage in this, because I can not myself judge as to the working of their minds as indicated by their speech. I must depend very largely upon my assistant, and often it hap-

pens that he, too, can not understand. We have old men and maidens. One little girl of twelve years was brought to us suffering from the agitative form of melancholia. Happily she soon became well.

There are many different forms of insanity. Three of the patients have thought they were Chinese kings, or some high magistrate. The king repeatedly asked when he would be allowed to go out. I suppose he meant to administer state affairs. He recovered fully, abdicated, and went home. He had been a hard drinker, and his friends asked me to caution him to leave drink alone. The use of alcohol is, however, not a common cause of insanity among this people, as the Chinese are quite temperate in its use.

One very painful case was that of a woman who thought thieves were breaking into her house. She would say: "There they are now." She would sometimes carry all of her things around with her in a bundle, go about from one room to another in vain attempt to get away from this robber who was following her. One day I heard her crying as if in great pain and very excitedly, and found her lying face down holding under her bundle of clothes, and crying: "He has struck me! he has struck me!" General paresis and other forms of insanity occur also at home.

Many patients are very destructive. Clothes and bed-clothing are torn to shreds; even cloths made of strong canvas are torn open and removed. It is necessary to have repairs going on most of the time on the building. Besides the really insane, we always have some imbeciles.

There have been among the inmates a goodly number of Christians, because Christians more widely know of the institution, and are willing to send their insane to us. One man had been connected with the Chinese legation at Washington. He was for several years in the Refuge, with no hope of recovery. He was in good health physically, and very glad to talk, especially in English. He was very solicitous for our health, and always had some advice to give about what to eat or how to dress warmly. One day I said to him, as often I did: "How are you to-day?" "Oh!" he said, "very well; I am always very well. Your medicine is very good. I advise you to take a great deal of it yourself." This same man I found once staying a great deal in his room and loath to go out to walk. One day I caught hold of his hand and pulled him gently, urging him to come out into the yard. "No," he said, "my feet are so short and my hands are so long I really can not go out."

It is not pleasant work. You could not imagine anything more revolting to one who knows anything of refinement than some of the problems we have to solve there. Visitors do not see these cases. They would not wish to. Mrs. Selden wrote me from China before I had left for the home land:

"You must expect when you reach here to find much that is distasteful. But remember that the Lord Jesus, the most refined of all men, left His beautiful home in heaven and came to live in this world of sin."

One man, a barrister-at-law, educated in England, had with his knowledge of English and law learned also to be profane. It was painful to hear

the oaths he would utter in English as loudly as he could shout as he walked upon the veranda.

Some Results, Mental and Spiritual

Altogether there have entered the Refuge since its opening, 1898, until January 1, 1904 (later statistics not at hand), nearly six years, 287. Of these, still in Refuge, January, 1904, 63. Left the institution during that time, 224. The cured (not including such as have later returned because of relapse), 87, or 39 per cent.; improved, 46, or 20 per cent.; not improved, 29, or 13 per cent.; died, 47, or 21 per cent.; doubtful cases (probably not insane, or doubtful as to cure, etc.), 15, or 7 per cent. Total, 224, or 100 per cent.

Unhappily, we can not control the patients and their surroundings after they leave us. It so happens that, returning to the same conditions under which they first became insane, they sometimes relapse. But judging from the number that return, they are very few.

An account of the work done for the insane would not be complete without telling of the effect made to give them the Gospel. Every morning we have a service, when a passage from the Holy Scriptures is read and explained. This is followed by singing and prayer. Sunday afternoon we have Sunday-school, in which we use the International Lessons. To these services come all the attendants and about one-third of the patients. We expect all who are well enough behaved not to seriously disturb, to meet with us. For this there are two reasons. They may be able to hear and understand some of the truth explained, and it gives them something to do; for they are far better off when employed. There are, moreover, always one or more who have recovered and are fully able to understand the "Jesus doctrine" as it is explained. Often, too, friends of patients or others who have come in to get medicine for other diseases are present, making usually a company of fifty.

We have reason to believe that two of those that have recovered from their insanity have been converted. Among them one woman has, with her husband and children, since united with one of the churches. And from what other patients have said, we know they also are convinced that the teaching is good which we preach and practise.

But it is not only for the sake of the patients, but also for the sake of the attendants, that we have these services, hoping God may use us to bring these all to His feet, and may daily build up in the faith those who are already Christians. Of several, we may say that they were surely sent to us by the Master Himself to help in this work for their insane.

Thus our endeavor is to make this asylum not only a philanthropic but also a decidedly evangelistic agency. While doing the medical work, we wish to be so closely identified with the evangelistic that the Chinese shall perceive for themselves that we are here doing this work because we are Christians, and because we wish them to believe God and be saved.

THE CHRIST OF THE ANDES *

The placing of the colossal statue of Christ on the Andean border between Chile and the Argentine Republic on March 13, 1904, was a unique and impressive event.

Six years ago these two prosperous and high-spirited republics of South America were on the verge of war. They were increasing their armaments to the utmost of their ability, and each were building two gigantic warships of the latest pattern in the shipyards of Europe. They were spending immense sums of money upon these preparations, the amount, as reported at the time, being five dollars annually per capita of their population.

The dispute which brought them so near to open conflict was the revival of the old question, which had caused much bloodshed in the past, about the boundary between them on the Andes —a controversy involving the question of the title to about eighty thousand square miles of territory. The dispute had been rendered more acute by the discovery that in the Patagonian section the boundary was not continuously marked by mountain crests, and that there were valuable rivers in the region sending their waters through the hills to the sea on the Chilean side. This discovery had caused Chile to put forward unexpected claims to certain parts of the region.

The British ministers residing at Buenos Ayres and Santiago used their good offices with the two governments to secure a peaceful settlement of the dispute. This effort was powerfully supported by Dr. Marcolino Benevente, Bishop of San Juan de Cuyo, Argentina, and Dr. Ramon Angel Jara, Bishop of San Carlos de Ancud, Chile. On Easter Sunday, 1900, during the festival of the Roman Church at Buenos Ayres, Bishop Benevente made a fervent appeal in behalf of peace, and proposed that a statue of Christ be placed on the Andean border between the two countries, where it might be seen by all comers and goers, and prevent, if possible, any recurrence of animosity and strife between the two republics. The two bishops traveled through their countries addressing crowds of men in the towns and villages. They were sustained by the local clergy and by the women, who labored enthusiastically for the policy of peace. Petitions were sent to the legislatures, and through these the executives were reached.

The result was that a treaty was entered into by the two governments, submitting the controversy to the arbitration of the King of England. He entrusted the case to eminent jurists and expert geographers, who examined it carefully, and in due time submitted their decision, awarding a part of the disputed territory to one of the republics and a part to the other. The decision was cheerfully accepted by both.

Much gratified with the outcome of the arbitration, and urged forward by a powerful popular movement, the two governments then went further, and in June, 1903, concluded a treaty by the terms of which they pledged themselves for a period of five years to submit all controversies arising between them to arbitration, the first general arbitration treaty ever concluded. In a further treaty they agreed to reduce their armies to the proportions of police forces, to stop the building of the great battleships then under construction, and to diminish the naval armaments which they already possessed.

The provisions of these treaties, which have now been in force nearly two years, were carried out as fast as practicable. The land forces have been reduced, the heavy ordnance taken off the war vessels, and several of the vessels of the marine turned over to the commercial fleets. Work on the four great warships was imme-

* From the Boston *Advocate of Peace.*

diately arrested, and some of them have been sold. One or two of them went into the Japanese fleet off Port Arthur, in spite of the fact that both governments had, in the treaty, pledged themselves not to sell any ships to nations engaged in war. The vessels were bought under disguise by a firm in New York, and then turned over to Japan, after which neither of the governments would sell any vessels to either Russia or Japan.

The results of this disarmament have been most remarkable. With the money saved by the lessening of military and naval expenses, internal and coast improvements have been made. Good roads have been constructed. Chile has turned an arsenal into a school for manual training. She has also built a much-needed breakwater in the harbor of Valparaiso, and commenced systematically the improvement of her commercial facilities along the coast. One or two of Argentina's previous war vessels have gone into her commercial fleet, and are now plying back and forth across the Atlantic in honorable and lucrative business. Contracts have recently been let for the building of a railway through the heart of the Andes, which will bind Buenos Ayres and Santiago together in the most intimate relations of trade and travel.

But more significant than any of these material results has been the change in the attitude of the Argentines and Chileans toward each other. All the old bitterness and distrust have passed away, and the most cordial good feeling and confidence have taken their place.

The suggestion of Bishop Benevente as to the erection of a statue of Christ on the boundary at Puente del Inca was quickly carried into execution. As early as 1901, on the initiative of Señora de Costa, President of the Christian Mothers' Association of Buenos Ayres (one of the largest women's organizations in the world), the women of Buenos Ayres, who had already manifested the deepest interest in the new movement, undertook the task of securing funds and having a statue created. The work was entrusted to the young Argentine sculptor, Mateo Alonzo. When his design was accepted, the statue was cast at the arsenal of Buenos Ayres from old cannon taken from the ancient fortress outside of the city.

It was more than a year from the time that it was cast until it was placed in its destined position. In May, 1903, the Chilean representatives, bearing the treaties for final ratification, came by sea to Buenos Ayres. They were met down the river and escorted to the city by a large fleet of gaily decked steamers. For two weeks there was a round of festivities. While these were going on, Señora de Costa invited all the dignitaries present—cabinet officials, foreign ministers, newspaper men, bishops, generals, admirals, etc.—to inspect the statue of Christ in the courtyard of the college, and standing at its foot with the distinguished audience about her, she pleaded that it might be placed on the highest accessible point of the Andes between the two countries.

It was not till in February, 1904, that the final steps were taken for its erection. It was carried by rail in huge crates from Buenos Ayres to Mendoza, then on gun carriages up the mountains, the soldiers and sailors themselves taking the ropes in critical places, where there was danger of the mules stumbling. Hundreds of persons had come up the night before and encamped on the ground to be present at the ceremony. The Argentines ranged themselves on the soil of Chile and the Chileans on the Argentine side. There was music and the booming of guns, whose echoes resounded through the mountains. The moment of unveiling was one of solemn silence. The statue was then dedicated to the whole world as a practical lesson of peace and goodwill. As the sun went down, the cere-

monies of the day, March 13, 1904, were closed with a prayer that love and kindness might penetrate the hearts of men everywhere.

The base of the statue is of granite, and on this rests a granite sphere, weighing some fourteen tons, on which the outlines of the world are sketched. The bronze figure of Christ twenty-six feet in height stands above, and in his left hand is a cross five feet higher. The right hand is stretched out in blessing. On the granite base are two bronze tablets, one of them given by the Working Men's Union of Buenos Ayres, the other by the Working Women. One records the creation and erection of the statue; the other bears the words:

> Sooner shall these mountains crumble into dust than Argentina and Chile break the vows to which they have pledged themselves at the feet of Christ.

But taking it all in all, the long quarrel of seventy years which it closed, the arbitration of the boundary dispute, the general treaty of arbitration and the practical disarmament which preceded it, the remarkable transformation of public opinion expressed in its consummation, and the sublime prophecy of peace for the future which it gives not only for Chile and Argentina, but for the whole world, the erection of the Christ of the Andes stands without parallel among the events of recent years.

THE AWAKENING AT KENG TUNG*

BY REV. W. M. YOUNG, KENG TUNG, BURMA
Missionary of the American Baptist Missionary Union

Keng Tung, the youngest station in Burma, was intended primarily as a mission to the Shans. The station is on the extreme eastern frontier of Burma, about 350 miles from the railroad and 200 miles from Mongnai. We arrived here April 26, 1901. After a careful study of the field we decided to make a strong effort for the non-Buddhist hill people. They seemed to present virgin soil that gave promise of a bountiful harvest. These hill people are called by the Shans, Muhsös, Kwes and Kaws, but they call themselves Lahu, and that is the better name for designating them.

The late Dr. Cushing and Mrs. Cushing made a tour through Keng Tung in 1869-70. They met and preached to some of the Lahu people and gained much valuable information. For thirty years Dr. Cushing had his heart set on seeing a mission opened in Keng Tung, and thought the Lahu tribes would accept Christianity as readily as the Karens had. We soon saw that these hill people closely resembled the Karens in simplicity of life, manners, and customs. Some government writers had classed them as Karens. But the Karens and Lahu are different branches of the same people. Some of the Karen traditions were very difficult to understand, but the Lahu traditions supplement them and clear up most of the difficulties. The Lahu people speak of their brethren who went to the south. They had a prophecy of their return and believe that the Karens coming to preach the Gospel is the fulfilment of this prophecy. All are agreed that the original home of the Lahu is Mong Men, in China, about 300 or 400 miles north from Keng Tung.

The Lahu people extend from the Salween River on the west to the Cambodia River on the east, and the population of the Lahu tribes in Keng Tung State, according to the last census report, was about 50,000. The Lahu population of the differ-

* From the *Baptist Missionary Review*. We have already referred to this remarkable work, but it is of such interest and importance that we give Mr. Young's account in full.—EDITORS.

ent branches is much larger in China than in Burma, but no statistics are available. The Lahu Na or Black Muhsös are no doubt the dominating branch of the Lahu people.

Preparation for the Christ

The traditions among all branches of the Lahu are wonderfully clear. Like the Karens, all branches of the Lahu believe they had a written language and the true Law of God at one time. The Lahu Akhah traditions state that the Law was written on a buffalo skin and in time of famine they used the parchment for curry. The Lahu account of the Creation, Fall, Flood, the promise of a Savior, corresponds very closely with the Biblical account. Their teaching against evil doing is almost identical with the Decalog; they give more precepts, but the substance is the same. Their traditions say: "God dwelt among men; he has ascended to heaven; he will return again; all who refuse to receive him and forsake all evil will be cast into hell when he comes." Two accounts seem to refer to the Ascension of Christ: "Many generations ago there lived a very holy man, he ascended to heaven with a Book which he promised to deliver to the Foreigner, and he said the Foreigner would bring them the knowledge of the true God." "A holy angel named Truth was preaching to the Lahu people; on account of opposition on the part of the Shans and others who refused to receive his teaching, he ascended to heaven, leaving the assurance that the Foreigner would bring them the knowledge of the true God."

These clear traditions, coupled with the fact that they were earnestly longing for the Foreigner to bring them the knowledge of the true God, are a wonderful help in presenting the Gospel. Some things indicate that these people have come into contact with Christianity at some time. Their traditions no doubt date back many generations. They have been kept alive by traveling teachers who have had a wonderful influence. The general trend of their teaching has been good, but most of them claimed supernatural power. Many of them believed that God had spoken directly to them. There was an apparent awakening, or revival, a few years ago among these people. Their teachers became more active. They began to build chapels; there was a general feeling throughout the country that the time had come when the Foreigner would bring them the true Law. Some people reported some dreams at that time that increased the longing. The striking coincidence in the whole matter is, the new movement among the people began just about the time that we opened work here. For the first time I have found many people who seemed to be living up to all the light they had, and they were earnestly seeking for more light.

These clear traditions and the teaching of their leaders had kept them from idolatry and held them to a pure Monotheism. Their teaching was strong against the use of liquor, and while some villages were besotted with drink, most of the tribe had kept free from the curse, except the Lahu Akhah. The latter nearly all drink. Near the larger Shan towns they have become more corrupt. The revival that started about five years ago led many to give up drink, before they had heard the Gospel. The family life has been remarkably pure and they are pure monogamists.

The Awakening

When we first arrived in Keng Tung we began work as best we could for the hill people. In April, 1903, the first Lahuna came to us professing faith. Two men came in about three days' journey; they seemed deeply in earnest. The glow on their faces showed that they were able to take in the sweet message of salvation. They said they had been believers for about one year. One man,

the head man of his village, an exceptionally bright man, had been to the mission before. I had preached to him frequently in the bazaar. They returned home after that visit, but one man came back in a few days to make more careful inquiry. At that time we learned something of their traditions and that many of them believed that our coming with the Gospel was the fulfilment of their traditions and hopes.

At that time the Lahu Na came to us in large numbers. We built a guest house on the compound, and at first it looked as tho there would be a large ingathering soon. The local Shan officials soon opposed them strongly and made many threats that put an apparent check to the work. Very few of these people came to the compound for over a year. The check was only apparent, however. Several of the Lahu leaders had visited the mission and received the truth. They were pondering over the message received, and asking the questions: "Is not this the fulfilment of our traditions and hopes? The Foreigner was to bring us the knowledge of the true God, the Foreigner has come with a message of salvation. Our traditions say, 'God dwelt among men, that he ascended to heaven, that he would come again.' These men teach that Jesus dwelt among men, that he was the Son of God and the only Savior, that he ascended to heaven and he would return again." So the seed sown was bearing fruit to eternal life.

The latter part of October, 1904, the first convert came in and stopped a few days for instruction, and was received for baptism. At the same time two traveling teachers came, one from China and the other from the north part of this State. They had a large number of followers. All received the Gospel eagerly and joyfully. They told us their traditions, and one leader said: "I have been seeking for the true God for fourteen years, and have just found him." We told them the Karen traditions, and how the Karens had received the Gospel; it made a profound impression on them. All professed to believe the Gospel fully. The next day I baptized the first convert, October 30. Four days later the leaders returned again and another leader with a large following also came. The last group received the Gospel even more eagerly than the first. From that time on every fifth day—that is, big bazaar days--the people came in large crowds. There were some most touching and pathetic scenes. One of the leaders with a large number of followers prostrated himself before us in the chapel. The leader acted as spokesman. He said, "We are but children; we can not read; you are our father and mother; you have the true law; whatever father and mother teach us we will do; you show us the true path and we will walk therein." It was difficult to restrain the tears as we told them the Gospel message.

We began touring at once in their villages. It was wonderful how the people received the message of life. As we went to some of the villages it was more like an ovation than like mission work on a frontier station. We pressed the work with all vigor. The native helpers became most enthusiastic. It brought out the best there was in them. They developed wonderfully in preaching ability. On November 23, 1904, we baptized thirty, including several of their leaders, and by the end of the month we had baptized 110.

We then planned a mass-meeting about the close of the year. The Lahu Christians were strongly missionary, and were anxious to go to their brethren as evangelists. We sent men two and two, to all parts of the State, to ask the people to come in for a mass-meeting about Christmas. The meetings were a success beyond our highest expectations. Representatives came in from about

one hundred villages from all parts of the State. They manifested the same interest from all parts of the country. In five days we baptized 170, making a total of 358 for the year. All but one were baptized after November 22.

We had only planned a few days' meeting, but the people began to come and they continued to come for months. From the twentieth of December till the middle of May it was seldom that we had less than 100 on the compound. We often had 300 and sometimes 500 at once. They came from all parts of this State and some from east of the Cambodia River. Many came from far over in China. We usually had services morning, afternoon, and evening on the compound. We often had two and three services going at the same time. We kept as many trained helpers out touring as could be spared from the work on the compound. Many of the Lahuna were touring steadily till the heavy rains stopped them in May.

It was very pathetic to see old people coming in fifteen or twenty days' journey. Often two groups would enter at the same moment from opposite sides of the compound. Some of them had been more than twenty days on the trip. There was a steady increase in attendance at the compound through January, February, March, and April. The first half of April we reached high-water mark. At least five hundred were present at once. We baptized 260 the first eight days of the month, and 469 during the month. The crowds continued to come till the middle of May, when the rains stopped them. From November 23, 1904, to May 15, 1905, we baptized 1,623; since then we have had comparatively few baptisms. It is probable that fully as many are awaiting baptism in the villages that have been visited as have been baptized up to date.

It is impossible to tell the full extent of the open door in China. The most thrilling things in connection with the whole movement were the reports brought back by men who made a tour into China and the Wa country. The Was have been known as the wildest tribe in Burma and southwest China. A Wa leader who had learned the Lahu traditions concerning God went among his own people and had a wonderful influence. He sent down several delegations to visit our mission, and in December he sent a small pony as a pledge of their good faith, urging us to come up at once, as great numbers were ready to receive the message of salvation. As we could not go, we sent three men on an extended tour. They spent about six weeks in the Wa country. They report many thousands ready to receive the Word. They took down the names of villages, with the number of houses, where they said they were anxious to receive the Gospel. The list they gave footed over thirty thousand houses. Many who were head-hunters three years ago are now ready to follow the Master. If reports can be relied on as given, this will prove one of the marvels of modern missions. They sent down two more small ponies as presents and urged us to come at once, or in case we could not, if we would come to Mong Len, in China, that is about half way, they promised to come in large numbers to meet us there. The Was who have been baptized are sturdy, fine men. I have two in school now, noble fellows. We also have some Lahuna from the original home of the Lahu, Mong Men. They are strong, earnest Christian men. If they are representative, they are certainly a fine people.

There are so many tribes in Keng Tung that it seemed a polyglot State. It seemed that it would make work very difficult. Now we find that the people divide into three classes, the Shans, the Lahu, and the Wa. There are several branches of each class. There are very few people outside these three divisions. The large number of tribes will prove a key to many

people outside the State, and prove a blessing rather than a hindrance from present outlook.

Our success so far has been largely among the Lahuna and Lahushi tribes. A number of Lahu Akhah have been baptized, and we hope to see a large ingathering from them next year. The different branches of the Was in this State (some are Buddhists and some are evil spirit worshipers) give a most promising field. We have garnered the first fruits of several tribes. The harvest will follow soon.

CITY MISSION WORK IN NEW YORK*

BY REV. A. F. SCHAUFFLER, D.D.
President of the "New York City Mission and Tract Society"

There is not another city in the world that has difficulties as great as New York, and especially the Borough of Manhattan, where we are greatly overcrowded. There is not a city in China that compares in overcrowding with that part of New York. Take, for example, the East Side, south of Fourteenth Street, north of Rivington Street, east of Fourth Avenue and the Bowery. That is so densely crowded that if all of what is called Greater New York were equally crowded you could put in the 76,000,000 people of the United States and still have room for 7,000,000 more. That is pretty startling. I sampled four blocks east of Third Avenue and found an average of 2,500 per block, the blocks being about 700 feet long and 200 feet wide. Take it down on Chrystie and Rivington Streets and some of the streets in that vicinity. If all the people on both sides of the street were to take it into their heads to come into the streets at the same time they could not find standing room between wall and wall. That is why on a hot night if you are down that way you have to take your choice between abandoning the sidewalk and stepping on babies. *I* generally get off the sidewalk. It is awful to have humanity compacted together in that inhuman way.

Furthermore, there are difficulties there such as exist nowhere else in the world in the massing of distinct populations. Here are more Jews than in any other city in the world. Then we have the Italian population between the Bowery and Broadway, numbering tens and scores of thousands; we have scores of thousands of Germans, and within a generation all of these nationalities are by God's grace to be made over into good American Christian citizens. No other nation ever had such a problem as that to solve before. Immigration in the last twelve years into America has far outnumbered the downpour of the hosts from the North that upset the Roman Empire. Less than a million upset the Roman Empire. We have received within the last twenty years more than 12,000,000. Yet we are not to become *foreigners,* but the foreigners are to become *we.*

The Bowery crowd is known the world over. It is always the same, and it is never the same. Never long the same set, but always the same kind. Go down to any of those Bowery missions and you will find a young or middle-aged crowd—fellows who are living their life at a 2:40 pace. Here and there may be a gray head, but it is the exception. People have an idea that the Bowery crowd is an uneducated crowd. That is not true. In the Bowery you will find college men, university men, professional men, and, sad to say, you will find

* From the *City Mission Monthly.*

former ministers of the Gospel—there in their fifteen-cent lodging-house, if they can afford it; if not, the seven-cent or five-cent lodging-house. Intelligent, unintelligent; educated, uneducated; once rich, never rich; one tremendous flock of wrecked humanity packed together.

When I first went there I had twenty-five men to one woman, and occasionally a hundred men to one woman in my congregation, and sometimes I used to be afraid they were going to pitch me out of the windows. If I said something they did not like some one would say: "That is a —— lie!" Then some one else would reply: "That's no lie; you shut up your jaw!" If a man suggested that I hold my peace, some one else would rejoin: "You shut up! You know he is saying the truth!"

One set in particular of five men I remember very well. One was a former physician at the Binghamton Inebriate Institution; one a university man from Cambridge; one the brother of a multi-millionaire in New York; one a dry-goods man who had been receiving $5,000 a year; and one a Yankee jack-of-all trades—all intelligent, all five on the Bowery from the same cause, DRINK.

I said to one of them: "Thompson, how do you fellows live?" "Well, we hang out at Ed. Henry's." That was a saloon in which no man was allowed to sit down, because if a man once sat down there was no getting him up. He said: "The doctor is a good deal of an elocutionist and he speaks a piece, 'To Be or Not to Be, That Is the Question.' The coal-heavers can not do that sort of thing and they like it. Of course they ask the doctor to have a drink, and the doctor says: 'Well, I have some friends here,' so the five of us step up and take a drink. You don't suppose we mingle with those coal-heavers, do you? No; but we get a lot of drinks that way. By and by the doctor gets out to see some of his brothers in the profession. He goes to them and says: 'I was in Binghamton Inebriate Asylum, and now I am hard up and need a suit of clothes. Five dollars will get me a suit at some second-hand store. Won't you help me?' The man gives him five dollars, and he comes down and we blow it, and so he goes his rounds. Then I go to my brother's friends: 'You know my brother. Won't you give me a little help?' Then the doctor begins his rounds again, and so we work it without doing a stroke of work."

"How much do you drink a day?" I asked.

"When I drink moderately, I take thirty drinks."

Another line of work we try to do is in the tenement houses. This is far more encouraging, because it is among those who are still surrounded by family life. It is largely among the children, and with children there is almost always more hope. It is hard to teach an old dog new tricks, and it is very hard to break an old sinner away from his sinful life. It is easier to reach children than it is to reach adults who have grown hardened in sin.

What is the evolution of a little city mission church such as I have the privilege of watching over—three, four, five or six of them? First, it is a little visitation in the tenement houses and finding the people spiritually destitute, and then starting a little Sunday-school. Then if the school is handled right there are conversions; then the formation of a little prayer-meeting and preaching service. As the work grows there is an enlargement. We get a whole floor which we make into a little chapel. One of our stations just now is in that process. Then, as the work increases, an institutional church is built, with a gymnasium, library, kindergarten, outing club, etc., to reach the threefold nature of a man, for a man lives in his body, but he has a mind and he is a spirit. So it begins with a small Sunday-school, a prayer-meeting, a little

station, an organized church, and then a large structure with its regular appointments.

Our City Mission was the first to put trained nurses into the homes of the poor, for there are many forms of sickness you can not send to a hospital. The mother with a lot of little children can not leave her home, and the nurse must minister to her in her home or she will not be ministered to. Then there are bruises, scalds, burns, hurts, and children's diseases, where the trained nurse coming into the home is really a kind of good Samaritan, a modern edition of the old Samaritan, whose coming brings mental cheer and spiritual light. I know of no house-to-house ministration on earth that can surpass that of the trained Christian nurse. I say *Christian* because there are organizations that send nurses into homes where the nurses are forbidden to minister at all to the spiritual. I wish them God-speed as far as they go, but I am sorry they do not go further, because the highest is the spiritual, and as the nurse goes, whether to Gentile or to Jew, she can uplift more than by ministering only to their body and mind. She can reach their third story, the highest in man's nature, and there open up spiritual truth, the providence of God, His watch—care, and love, whether the patient be Jew or Gentile. Therefore, we take this stand, and we never shall recede from it, not by one inch, that wherever we go God's love goes, the love of Jesus Christ goes, so that we can declare to them at every opportunity the whole Gospel of the Grace of God.

In one of our churches we minister very largely to the children of Jewish parents. My brother is one of the superintendents in the public schools of New York, and he says that Jewish parents are the only ones who, if a boy in the public school is slow and is at the end of his class, will hire a private tutor at home to coach that boy, for they think the Jewish boy must lead his class. We have the descendants of Abraham at the De Witt Memorial Church in very large numbers. When we began work there and used to sing, the word "Jesus" was struck out with a pencil everywhere throughout the book. When we sang "What a Friend We Have in Jesus," they would sing all except when they came to the word "Jesus." On the De Witt Memorial Church, too, there was a great cross, and as the minister was coming home late one night—the cross was lighted by gas and was burning—he saw a Jew shaking his fist at the cross and cursing the whole business. But now that we have the children there it is different.

We do not take a child whose mother refuses to let it come, and yet they know we are going to teach the story of the Lord. One of our missionaries prepared a dialogue for Jewish girls in our sewing-school.

Twenty girls were seated on the platform, sewing and talking about all kinds of things.

Another girl comes in and asks: "Girls, have you heard the news? They say a Prophet has come among our people, Jesus from Nazareth. It is remarkable that He should come from Nazareth, but they say He does, and is doing wonderful things."

"Tell us all about it."

Then she tells the story about this Prophet of Nazareth.

One of the girls says: "Oh, yes, don't you remember God said to Moses, 'A prophet like unto thee shall the Lord raise up'?"

Then another one replies: "Yes, Isaiah speaks in the ninth chapter about some one to come to be called Wonderful, Counsellor."

Another girl comes in, and they say: "Have you any news, Ruth?"

"Oh, yes; the Prophet has been arrested and all the chief priests are against Him." Then she tells the story of the arrest and trial.

Another girl enters and says: "An awful thing has taken place. You

know that man from Nazareth who has done so much good? They say He is crucified; He is hanging on a cross outside the walls."

In comes another girl. "More wonderful things than ever have happened. They say the grave is empty and that He is risen from the dead."

Then another answers: "That is what the Psalmist says—'Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.'"

As I heard those Jewish girls reciting those truths with intelligence and spirit, and realized that they were of the stock of Abraham who were talking about the Messiah, it nearly broke me down. Those girls never can be what they have been before. All that is needed now is the baptism of the Spirit to break the darkness and bring them into the light.

What is needed is not men and women who go down to the poor to minister only to their bodies or to their minds alone. That work is good; but we need those who will minister to the whole man. You can clothe a man from head to foot and not change him morally one particle. He will pawn everything you have given him and then come for another suit. But if you change a man's heart the suit will take care of itself. When a man is changed internally, externalities begin to change; but if you do not change him internally, "the sow returns to her wallowing in the mire."

Some time ago I received a letter from President Hall, of Clark University, on the subject of conversion from the psychological standpoint. He wanted me to gather a lot of statements from John Jaeger, S. H. Hadley, and others. These men would not understand the questions he asked. One was this: "What was your mental concept as to the process through which you would have to pass in case you were converted?" Mental concept! Another question was: "Describe in detail the moral crises through which you have passed, and if you have had more than one momentous crisis, let us have the story." What would John Jaeger know about "moral crises"? I sent them out and received two answers; that was all. One was from S. H. Hadley saying:

"I do not understand these questions. Enclosed you will find a tract entitled 'My First and Last Drink.' Maybe that will do." It was the story of how he began and closed his drinking life.

The other reply was from John Jaeger. Before he was converted he was the terror of his wife, children, and of the neighborhood. He answered: "What is this? I can't understand it?"

"They want to know how you were converted."

"Oh, well, there is a lady at the mission; she can tell; I can't write it out." That is all the material I gathered for the Clark University psychological method of conversion. I wrote to Dr. Hall: "What you should do is to come down to some rescue mission, and this is what you will hear:

'Brothers, when I came in here six months ago I did not have a shirt to my back; my children were afraid of me; my wife did not know where I was half the time, and here I found Jesus, praised be His Name. Now I am back with my wife and children, I have a white shirt, and $10 in the bank.'"

That is the psychology of it. The fact is there has been a revolution worked in that man by Divine grace. That is why in city mission work it is not an evolution as much as a revolution that breaks up the old and implants the new, and nourishes it until it brings forth fruit. Glory to God's Name: this is the theme and end and aim of all mission work, whether it is in the city or country; the bringing of men again into living communion with God and establishing and perfecting Christ's likeness in the heart of man and woman and child.

EDITORIALS

FIGHTINC AGAINST ODDS IN TURKEY

We who are surrounded by the fruits of Christian civilization can scarcely realize the regenerating force exerted by a Christian college in Turkish dominions. The Syrian Protestant College in Beirut, for example, has not only the 750 students as its sphere of influence, but it is the inspiration for scores of institutions which are patterned after its principles, ideals, and methods. A missionary of long experience in Syria writes:

> Missions in Turkey are embarrassed by the drain of emigration more than by all other drawbacks and hindrances. This is a factor against which energy has no antidote. Persecution we can bear; opposition we can overcome; stubborn unbelief we can enlighten; stolid indifference we can interest; but what can we do with *nothing?* Multiplication of a minus quantity only increases the deficit. We have hoped for the reflex influence of the emigrants, or their return laden with new ideas and inspiration, but with few exceptions we have had none of these offsets to the loss. Our only consolation is that He who sent us here is in some mysterious way at the bottom of this movement. His mill grinds slowly, but it never ceases and is never out of order. At least He can improve the situation to exercise our faith in the infinite and far-reaching wisdom of God, who knows the end from the beginning.

This is a side of the problem which many Christians at home have overlooked. It is similar to that of some home churches whose members migrate to more desirable localities.

THE AWAKENING OF THE MOSLEM

When American missionaries first entered Turkey the great mass of the people knew neither how to read nor to write. The missionaries saw that no reform could be introduced without inaugurating some system of education, and as a result Christian schools and colleges were founded. This work has progressed until to-day there are scattered throughout the Turkish Empire from Salonica in Eastern Turkey and from the Black Sea to Arabia, well organized, modern educational institutions, including kindergarten schools, the intermediate, boarding-schools for both young men and young women, colleges for both sexes, and theological seminaries. The American Board alone has been instrumental in starting nine collegiate institutions, two of which are exclusively for women. Two institutions, Robert College, in Constantinople, and the Syrian Protestant College, at Beirut, Syria, are independent. In them are trained men and women who are rapidly coming to the front in the empire as leaders in educational, religious, and industrial reform. The medical school in connection with the Syrian Protestant College in Beirut trains physicians for all parts of the empire.

Including the preparatory departments, there are not less than six thousand pupils studying in connection with these collegiate institutions, and all under Christian training. Besides these American institutions there are many schools of lower grade which have been brought into existence through the efforts in the cause of education by the American schools. The Mohammedans themselves have been compelled to greatly improve their entire educational system.

Dr. James L. Barton says: "A large part of the intellectual awakening of Turkey is due to the press. When mission work began there was not a paper or periodical in the entire empire. At present, in the chief languages spoken in the country, there are annually issued from the mission presses at Beirut and at Constantinople some sixty millions of pages of Christian literature, the Bible in whole and in part, and periodicals. As a Christianizing and civilizing force in the empire, nothing ranks above the power of the Christian press.

The three branches of missionary work, education, and medical work have all wrought a revolution in the Turkish Empire which is operating to-day with a mighty force."

THE SALVATION ARMY LAND SCHEME

The Salvation Army has, perhaps, come nearest to the actual practical solution of the problem of the unemployed poor. General Booth's scheme is briefly epitomized by himself as *"bringing the landless man into contact with the manless land."* Nearly twenty years ago he concluded that the best and wisest plan was to settle those who were without homes and work upon land that needed tillage, and could furnish homes and industrial employment for willing hands; and he and his son Bramwell have been ever since studying and experimenting along these lines. The experiments made on a small scale have been so successful as to encourage others on a larger basis. Mr. George Herring contributes $500,000 toward financing such a scheme of home colonization. The conditions of the grant are three: (1) A portion of the money is to be expended at once in an initiatory effort. (2) The entire amount is to be paid again in twenty-five instalments to the King's Hospital Fund. (3) The Salvation Army is to control, conduct, and supervise the effort. "This," said the General, "involves the provision for each settler of about five acres and a cottage when required, the finding of stock, seed, implements and other means necessary to the cultivation of the land." The expenses for all this it is proposed to charge to the settler, and to be paid by him in instalments extending over a term of years, at the end of which the holding is his own.

THE CRISIS OF DECISION FOR CHRIST

In view of Dr. Torrey's wide and successful evangelistic campaign, and the recent criticism of his methods as those of special propaganda of narrow theological views, it may be worth while to put on record his plan of after-meeting work, as he himself explained it in Toronto. It may also suggest to mission workers, at home and abroad, useful hints as to methods of dealing with inquirers, in the peculiar crisis of decision upon which so much turns. When those who respond to the invitation, come forward to the front seats, there meet the body of trained workers, a card is handed to each, bearing the title, "God's Sure Promise," John i:12, being printed in full, and, underneath, are six items, each fortified by a text, as follows:

I Believe God's Testimony
Concerning Jesus Christ, that my iniquity was laid upon Him (Isaiah liii:6), that He bore my sins in His body on the Cross (I. Peter ii:24), and that He hath redeemed me from the curse of the law of God (which I had broken) by becoming a curse for me (Gal. iii:13).

I Do Now Accept Jesus
as my Sin-bearer and Savior, and believe what God tells me in His Word, that all my sins are forgiven, because Jesus died in my place (Acts xiii:38-39).

I Also Believe God's Testimony
concerning Jesus Christ, that He is both Lord and Christ (anointed King); and I do now receive Him to be my Lord and King (Acts ii:36).

I Yield to Him
the control of all I am and all I have—my thoughts, my words, my actions. Lord Jesus, Thou art my Lord; I belong to Thee. I surrender all to Thee.

I Purpose to Confess My Lord Jesus
before the world, as I shall have opportunity (Rom. x:9-10), and to live to please Him in all that I do each day (Gal. i:10).

I Will Take No Man
for my example, but Jesus only (I. John ii:6, Matt. xvii:5-8).

Having Thus Received Jesus Christ
I know on the authority of God's sure word of promise that I am a child of God (John i:12), and that I have everlasting life (John iii:36).

Certainly in all this there is a plain, straightforward dealing with an inquiring soul, on a thoroughly Scripture basis, and if any one can improve it, let him try and give the results to others. We feel sure many will be glad of hints so helpful.

UNION OF CANADIAN CHRISTIANS

The "United Church of Canada" is pronounced by some a movement so extraordinary as to find no parallel for centuries. The joint committee of Presbyterian, Congregational, and

Methodist Churches have published a report that the Toronto *Globe* pronounces "the most remarkable ecclesiastical document issued in Protestant Christendom since the Reformation." This committee finds, neither "in doctrine, policy, institutions or spirit," any "insuperable obstacle to organic union." All indications point to the formation of "The United Church of Canada." A common creed has been formulated, and plans are on foot for adjusting all diverse elements in church polity and administration. If the present outlook proves prophetic, the new Church will embrace one-third of the whole population of Canada—or about 1,800,000 members.

BOOKER WASHINGTON AND TUSKEGEE

On January 22 a mass-meeting was held in Carnegie Hall, New York, in aid of the Tuskegee Institute. It was the silver jubilee, the work having begun in 1881, in a shanty, with thirty pupils, which has grown into a great educational center for the colored folk, with more than eight buildings and 2,300 acres. It has sent out in these twenty-five years more than 6,000 graduates to teach their race and to show them, in themselves, what an education can do to uplift them and capacitate them for true citizenship. It now enrolls 1,300 pupils, and has an endowment fund of over a million dollars. But, like a healthy boy that outgrows his clothes, because he is so vigorous, this work clamors for more money and will get it, for it commends itself to the good judgment even of practical business men. Dr. Washington asks nearly two million dollars more, and Carnegie Hall was packed to greet him, and such well-known men as Joseph H. Choate, Robt. C. Ogden, and Mark Twain lent him their open support, while the "first families of New York" crowded the boxes. A special train in April is to take visitors to Tuskegee, for the celebration of the anniversary, and speeches are promised from Secretary Taft, President Eliot, Bishop of Galloway, and Andrew Carnegie.

The American people are proud of Booker Washington, who has all the capacity of a *statesman*. He has faced a problem that brought perplexity and dismay to great men, in Church and State; and it is not too much to say that he *is solving it*. The illiteracy of the Southern negroes has, since the war of forty years ago, been reduced by *one-half*. So says Secretary Murphy, of the Southern Education Board, and Dr. Washington has been a conspicuous factor in this immense reduction. No graduate of Tuskegee is in any penitentiary or asylum, and the demand for these educated negroes far exceeds the possible supply. Negro doctors, lawyers, teachers, and preachers have gone forth, and better still, perhaps, men and women fitted for all *industrial* employments, trained as farmers, dairymen, tradesmen, for self-support and teaching others self-support.

One hope we cherish for Tuskegee —that in all this growth and success this work of Dr. Washington may not be *unduly secularized*. The danger is that institutions that become popular and are largely endowed become morally lax and religiously broad, losing their evangelical character, as some others have done, which originally were nurseries of piety and missions, but have become hothouses of skepticism and liberalism. If Tuskegee can hold its evangelical character intact, all disciples of Christ will both delight in its success and contribute to it. We desire, above all, that a race so naturally religious as the negro may be directed toward a truly *Christian* development and service. Dr. Washington's work should be followed with much believing prayer. It may prove a grand factor not only in the evangelization of the colored people of the South, but in missions in the Dark Continent.

MISSIONARIES ON FURLOUGH

"Yorkshire," a writer in the Bombay *Guardian,* not himself a missionary, discusses this subject rationally and sympathetically. He says: "Missionary problems are nowadays so much to the front that it is somewhat surprising attention has not been directed to the personal needs of missionaries, particularly those on furlough." He says: "Societies do not, as a rule, profess to pay salaries according to the value of the worker, but only subsistence allowances. In the case of India, however, the basis of calculation is on the scale of prices forty years ago," and much the same for the United States, if it be true that within eight years the cost of living has increased more than 33 per cent. The writer calls attention to the fact that, "In some cases salaries stop when the mission field is left, and are replaced by home allowances on a smaller scale, so that the missionaries' income has to be supplemented at the expense of the wear and tear of deputation work, or some other labor, while he is supposed to be enjoying a well-earned rest. The missionary needs quite as much at home, as a rule, as in the field. "The knack of housekeeping at home has been lost. Many helps are lacking which those have who have a fixed habitation. Allowances should recognize the fact that holiday-time means not bare subsistence, but a little freer margin." Friends are to be visited, and sometimes entertained, and those long deprived of home enjoyments should have something to secure a little recreation for themselves and family. "Yorkshire" pleads for generous and considerate treatment at home as partial compensation for years of expatriation, often under lonely and trying circumstances. "A man should have at least as much at home as abroad, and systematic care is required to make the worker's stay at home pleasant. Much could be done at very small cost by a little kindly thought and planning. Societies are careful to give the outgoing missionary a good send-off. Are they equally careful to greet the home-coming man?" The missionary may return from far up in the Himalayas, or from the jungles of India, or from inland China, or the depths of the Dark Continent, hungering for home and friends and Christian cheer. Through illness he may be physically depressed, melancholy changes may await him in the homeland. A little study and delicate art in missionary societies and their supporters might lift shadows and scatter sunshine. "Do societies ever think that among the refined men and women who have borne the heat and burden of the day are those to whom books, pictures, music, the art and brightness of life are among the most precious enjoyments? Do they ever ask, How can we make their holiday really restful and happy?"

T. J. SCOTT.

D. M. STEARNS AND "KINGDOM TIDINGS"

This brother writes that a remark made to him by the editor-in-chief, about sixteen years ago, has been bearing increasing fruit until this day. He says:

"So far as I can remember, it was a remark made to me by you, on the train from Scranton to New York, that started all this work, or, at least, gave it tremendous impetus. Your words were to this effect: 'My brother, remember that your parish is not your *field;* the field, as our Lord tells us, is *the world,* and your church is the *working force to work the field;* and committed to you by God to train for Him, that through them He may till the field.'"

That remark, almost forgotten by the man who casually made it, stirred up Mr. Stearns to plan an activity that, instead of being limited to his small parish, should aim to make his church people his coworkers in the larger world-field. Such blessing has followed his larger labors that through

his Bible classes, held in different cities in less than sixteen years, the amount collected for missions reached $270,000, and now exceeds $300,000.

A great principle is involved in this change of base, which is of far more importance than even these results. It concerns the fundamental conception of the *nature and mission* of the Church of God. Most congregations of believers regard themselves as the minister's field, and expect the bulk of his labor to be bestowed on his church. He is taxed with a hundred needless attentions, which exhaust time and strength and which only tend to keep disciples in a sort of infancy that needs constant nursing. The true conception is that the church is his body of coworkers, whom he is to lead into the wider field of the world, and help to make useful in witnessing for Christ and winning souls. This makes the church not a nursery of hothouse plants to be watched over perpetually, but a body of sowers, going forth with the seed of the Kingdom to secure a world-wide harvest.

A MEMORIAL TO SIR GEORGE WILLIAMS

Exeter Hall, in London, has been the center of the Y. M. C. A. work of that metropolis, and the principal place of meeting for every great philanthropic and missionary organization of which that city is the center. But it has long been inadequate. The lower hall will hold but about four hundred, and the upper hall is densely crowded with three thousand. London needs a great meeting-place for religious gatherings, such as those that make the Church Missionary Society, China Inland Mission, British and Foreign Bible Society, etc., a world-wide attraction. It is proposed to build, as a memorial to Sir George Williams, the great founder and father of the Y. M. C. A., a structure that shall be adequate to the needs both of this organization and the colossal "anniversaries" that make London famous. A site is being sought near the present location, and a building is projected that is to cost half a million dollars. All branches of the work will find there a home educative, recreative, official, and religious. The upper stories are to be fitted up as a hostel, with dormitories, for three hundred men. The proposal already meets most cordial encouragement.

It should be added to the recent notice of Sir George Williams' death, that his body was laid to rest in St. Paul's Cathedral, side by side with many of Britain's noblest dead—a singular tribute of the nation to his nobility and unselfish service.

A correspondent writes, as an illustration of the strange ways of God's working, and of the powerful and often unconscious influence of one Christian's life, that years ago he learned on good authority, that in early life young Williams was associated with sceptics, and reading infidel books; and, but for one influence that he could not resist, might himself have become atheistic,—the quiet consistent life of a banker's clerk in Exeter. The writer has never learned the name of that clerk, who also never knew the influence he had on Williams; but to that, under God, we owe Sir George, and the wonderful work of the Y. M. C. A. throughout the world.

EDITORIAL TOUR

The Managing Editor, with his wife, sailed, Feb. 3, for the East. After touching at Constantinople and visiting Palestine, they expect to reach Cairo, March 31st, and land again at New York about the middle of May. Their object is mainly conference with missionaries, especially as to the work among Mohammedans. Correspondents may address them care of Thos. Cook & Sons, Cairo, up to March 20, and from the 20th to 30th, care of the same parties, Naples. These dates refer to mailing letters. We ask the prayers of readers in their behalf, that the objects of their tour may be secured, and they be returned in safety.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

The Task Before America

The January number of *World Wide Missions* has a picture of an immigrant steamer, headed for our ports, with the decks seemingly black with the packed-in humanity. The list of nationalities who are pouring in upon us is suggestive, even in its catalog. Here is the list of them as they run: Italian, Hebrew, Polish, German, Scandinavian, Irish, Slovac, English, Magyar, Croatian, Slovinian, Lithuanian, Finnish, Scotch, Ruthenian, Greek, Bohemian, Moravian, French, Japanese, Dutch, Flemish, Rumanian, Cuban, Bulgarian, Servian, Montenegrin, Spanish, Korean, Portuguese, Syrian, Russian, African, Dalmatian, Bosnian, Herzegovinian, Welsh, Turkish, Chinese, Armenian.

The Outlook for the Indian

According to Indian Commissioner F. E. Luepp in his last annual report:

The commonest mistake made by his white well-wishers in dealing with the Indian is the assumption that he is simply a white man with red skin. The next commonest is the assumption that because he is a non-Caucasian he is to be classed indiscriminately with other non-Caucasians, like the negro, for instance. The truth is that the Indian has as distinct an individuality as any type of man who ever lived, and he will never be judged aright till we learn to measure him by his own standards, as we whites would wish to be measured if some more powerful race were to usurp dominion over us.

Moreover, as fast as an Indian of either mixed or full blood is capable of taking care of himself, it is our duty to set him upon his feet and sever forever the ties which bind him either to his tribe, in the communal sense, or to the Government. This principle must become operative in respect to both land and money. We must end the un-American absurdity of keeping one class of our people in the condition of so many undivided portions of a common lump. Each Indian must be recognized as an individual and so treated, just as each white man.

Finally, we must strive in every way possible to make the Indian an active factor in the upbuilding of the community in which he is going to live. The theory, too commonly cherished on the frontier, that he is a sort of necessary nuisance surviving from a remote period, like the sagebush and the giant cactus, must be dispelled, and the way to dispel it is to turn him into a positive benefit.

There are now 112,000 Indians who have adopted the white man's dress in full, and 44,000 in part; 65,000 speak the English language, 27,000 live in houses, 31,000 are church communicants, and there are 300 church buildings. It is gratifying to know that the time is not far distant when a majority of the Indians will be self-supporting and self-respecting citizens.

Good Live Indians

Times of refreshing are reported among the red men of North America, especially in the Indian Territory. Not only among the younger, but even the more aged, a spirit of inquiry has been manifest and many have been converted. Rev. S. R. Keam, after nearly twenty years' work among them, says he has never seen any such state of demand for the Gospel as now, unconverted people sending up to the preacher, while in the pulpit, a written request for continuance of the meeting and more preaching.

Good Work for Sailors

The whole number of new Loan Libraries sent to sea from the rooms of the American Seamen's Friend Society in New York and at Boston, Mass., from 1858-9, to April 1, 1905, was 11,217; and the reshipments of same for the same period were 13,695; the total aggregating 24,912. The number of volumes in these libraries was 599,585, and they were accessible, by shipment and reshipment, to 432,446 men. Ten hundred and seventy-four libraries, with 39,252 volumes, were placed upon vessels in the United States Navy, and in Naval Hospitals, and were accessible to 128,613 men. One hundred and sixty-two libraries were placed in stations of the United States Life Saving Service, containing 6,336 volumes, accessible to 1,327 keepers and surfmen.

The Lutheran Church and Missions

The Lutheran Church in America and Europe is active in foreign mission work. There are 36 Lutheran societies having 1,800 men and women as missionaries in the field. These are assisted by 8,840 native helpers, 563,000 native Christians, and 167,000 pupils in the mission schools are the object and result of their labors, which is done at the expense of $2,586,000. Ten of these societies are American; they employ 90 missionaries and 830 native helpers, call 40,000 native Christians theirs, have 18,500 pupils in their schools, and devote about $150,000, or one-eleventh of the benevolent contributions, to the maintenance of their work.

An Admiral in a New Role

Rear-Admiral McCalla, of the United States Navy, has just set an example that is rather out of the line of the ordinary disposition of gifts. With the prize-money received by him from the Spanish-American War he has purchased a site for a building for the benefit of the men of the navy at Mare Island Navy-yard, California, and Mrs. McCalla has raised a considerable amount toward the cost of a $65,000 building on the site, which she and the admiral have leased to the Young Men's Christian Association, to be conducted in connection with its several naval branches.

Protestant Episcopal Missions

The foreign missions of the Protestant Episcopal Church deserve a better showing than even they have in Mr. Speers' article in January. It appears that the total of $391,000 which he names for the fiscal year represents only the gifts meeting the actual appropriations of the Board. When legacies and other amounts given for specific purposes are included, it raises the total to nearly $570,000, and, including the offering of the Woman's Auxiliary, etc., the total would mount to about $770,000. The secretary, Mr. Wood, also adds that in 1892, for every dollar sent abroad, the Church spent for home $47.97. In 1905, $19.30. The increase in the amount given, as compared with 1892, is 178 per cent. The average gift per member increased from 49½ to 95 cents, and the percentage of cost for administration has fallen from 7 1-6 to 5 1-5.

Twenty-five Years of Christian Endeavor

The twenty-fifth anniversary of the organization of the first society in Portland, Me., was duly celebrated February 2, all the world over by the nearly 70,000 societies, by the 3,500,000 members and by numerous Endeavor Unions, local, county, and national. During the last two years 46 States and Territories of the United States and 3 provinces of Canada have gained more than ten per cent. in the number of their societies. Hawaii has gains of 116 per cent. Christian Endeavor has obtained a foothold in the Philippines. Nearly 2,000 societies have reported an increase of 25 per cent. in local membership. Ten thousand societies have reported a total of $500,000 in gifts to the mission boards of their denominations, to their local churches, and to miscellaneous causes. The next all-European convention will be held from July 28th to August 1st, at Geneva, Switzerland, in connection with the World's Christian Endeavor Convention. A strenuous effort is being made to secure from every member the gift of twenty-five cents.

Hawaii's Place in the Progress of the Kingdom

Some fifty years ago the United States government sent Commodore Dupont to the Pacific world, and in his report to Congress he said of Hawaii: "It is impossible to estimate too highly the value or importance of the Sandwich Islands, whether from a commercial or military point of view." No naval man of to-day thinks of disputing this proposition; the nation

that holds the Hawaiian Islands dominates the Pacific. The commercial future of the Islands is guaranteed by their strategic location as the sole transhipment center in the great ocean of the twentieth century. The mighty proportions of the intercontinental trade between Asia, Australia and the Americas, those vast unexplored lands whose peoples are to rule the future, no prophet can foresee. The Panama Canal will make Hawaii the focal point of it all. Can we go farther today than Dupont did, and add to his deduction that "it is impossible to estimate too highly the value or importance of Hawaii from the standpoint of the Kingdom of God."

—Rev. Doremus Scudder.

A Gospel Launch in the Philippines

A launch, 38 feet long, has entered service of the Presbyterian Mission in the Philippines. It is named "Mabuting Balita" (*Good News*) and is propelled by an eleven horse-power gasoline engine. The fittings are all first class, and there is every promise that it will be of great service in carrying the bearers of good tidings to thousands of men and women in inaccessible corners of the Philippines.

The World's Oldest Missionary

Mrs. Mary E. Parker, who with her husband went out to the Sandwich Islands in 1832, celebrated her hundredth birthday in Honolulu, December 9th last. Says the *Missionary Herald*: "The large company of friends who greeted her on this centennial day found her with eyesight somewhat impaired, but otherwise in the possession of her faculties. With a strong voice she replied to the salutations brought her, narrating incidents of the early days which no one save herself is now alive to recall. Letters and messages by cable reached her, not only from the islands, but from the States, overflowing with congratulations and words of highest esteem."

EUROPE

A Successor to Hudson Taylor

A successor to the late J. Hudson Taylor is found in the person of Mr. D. E. Hoste. Says *China's Millions:* "Mr. Hoste was a member of the well-known 'Cambridge Band,' which went out to China in 1885, and he served for many years in the north of China, in the province of Shan-si. When Mr. Taylor's health failed, in 1900, he asked Mr. Hoste to act in his behalf in China, and in 1903 he appointed him to full responsibility of the office of General Director. Thus gradually and easily was the transferral of authority made from Mr. Taylor to his successor, and it is not too much to say, in spite of all that Mr. Taylor was to the mission, that the change took place without the least break in the bands of love which bound the mission together, or in the harmonization of its service. Mr. Hoste was publicly welcomed in December in Great Britain, and it is his hope to visit the United States and Canada as he returns to China, probably in March next.

The London "Times" on Dr. Barnado

Says the *Times* in a recent issue: "It is impossible to take a general view of Dr. Barnado's life-work without being astonished alike by its magnitude, and by its diversity, and by the enormous amount of otherwise hopeless misery against which he has contended single-handed with success. He may be justly ranked among the greatest public benefactors whom England has in recent times numbered among her citizens. With no adventitious aid from fortune or from connections, with no aim but to relieve misery and to prevent sin and suffering, he has raised up a noble monument of philanthropy and of public usefulness. Notwithstanding the inroads of disease, he remained bravely at his post, and his premature death was no doubt largely due to his devotion. We trust that the children whom he loved so well will still be cared for by those upon whom his re-

sponsibilities have descended, and that the nation will not suffer either his example to be lost or the continuance of his work to be imperilled."

Mission Work in South-East Europe

The Missionary Association for South-East Europe was founded in Kattovitz, Silesia, Germany, in 1904. Its purpose is to send the Gospel to the Slavs and Gipsies of South-East Europe, at the same time preaching the Gospel to every creature. The first year, 1904-5, of the preparatory school for its missionaries brought four consecrated young men, so that the Association seems to have no lack of future laborers. An interesting paper, "Confidential News," is published by the Association.

Romanizing the New Testament

We are pained to read that Rev. Joseph Vital, superintendent of the Italian Theological School of Yonkers, in a recent article in *The Converted Catholic,* expresses his judgment that the Italian New Testament issued by the Society of St. Jerome, and somewhat widely circulated in inexpensive editions during the last few years, is a very subtle and deceitful perversion of the Word of God. There are sufficient notes in it, he says, to destroy the simple meaning of the Scripture and to make it obscure and even an upholder of superstition. His translation of certain paragraphs in the edition of the Gospel to which he refers certainly bears this out. They show a desire to emphasize the primacy of Peter, the existence of purgatory, the infallibility of the Church, and the value of the intercession of Mary, etc. If these statements are correct, no wonder the Papacy uttered no word of protest when it appeared.

Bicentenary of the Danish-Halle Mission

On Nov. 29, 1905 two centuries have passed since Bartholomew Ziegenbalg and Henrik Plutschau left Copenhagen as the first Protestant missionaries to far-away India, where they landed after a long sea-journey on July 9, 1706, and immediately entered upon the preaching of the Gospel in Tranquebar. The Danish-Halle Mission ceased to exist in 1847, yet the bicentenary was celebrated in a worthy manner by the Danish Missionary Society in Copenhagen on Nov. 29 and 30, 1905. Delegates of missionary societies and friends of foreign missions gathered from all parts of Denmark, while many European missionary societies sent special representatives. The opening services were held in the celebrated "Frauenkirche." The Bishop of Seeland preached the sermon, and the King of Denmark, accompanied by other members of the royal family, showed his interest in the celebration by his presence. All the foreign delegates made addresses at the succeeding meetings, and the whole celebration was most interesting and inspiring. It was closed with a so-called sending-out-service, in which two ordained missionaries and three lady workers were solemnly set apart for the service of the Lord in the field of the Danish Missionary Society in India.

Number of German Missionaries Who Went to Their Fields of Labor in 1905

The steady progress of Christian missionary effort may be seen best in the continuous increase of missionary laborers. In spite of many discouragements and the arduous hardships which await them, 235 Protestant missionary laborers (missionaries, their wives, and deaconesses) went out, respectively, returned to the foreign field from Germany in 1905. Of these 235 laborers the Basel Evangelical Missionary Society sent 71, the Rhenish Missionary Society 33, the Moravian Missions 28, the Berlin Missionary Society 25, the Leipzig Missionary Society 25, etc. Only 129 of these laborers, however, were missionaries going out to the foreign field for the first time. Large as the figure 235 may seem in itself, it becomes rather insignificant when compared with the numbers of missionary

laborers sent by English and American societies in 1905. Thus the Church Missionary Society alone sent forth in the fall of 1905 about 200 missionary laborers. Seventy-two of these 200 were new laborers, viz.: 24 ordained missionaries, 6 physicians, 9 lay-workers, 9 missionaries' wives, 6 brides-to-be of missionaries, and 18 deaconesses.

German Medical Mission Union

The Medical Mission Union of Stuttgart, Germany, was founded in 1898, its chief purpose being to collect funds for the support of medical missionaries, especially those of the Basel Society. In 1905 the Union was enabled to contribute more than seven thousand dollars to the medical work of the Basel Society alone, but it has also done other most important work. After consultation with all the leading missionary societies of Germany, it has established "Fundamental principles for those who desire to become medical missionaries." It has also taken steps for the founding of a Medical Missionary Institute, after the pattern of the London Livingstone College, for the study of tropical diseases. The Institute will probably be located in Tubingen, the university town of Wurtemberg.

The Danish Missionary Society

One of the few missionary societies which are not troubled with a deficit, is the Danish Missionary Society. From its financial report for 1904, which has just been published in *Dansk Missions-Blad,* we learn that its income during that year was $46,217, while its expenses were $45,017. The Society was founded in 1821, and has its chief work in India, among the Tamils and the Santals, and in Manchuria (since 1896). In Greenland, which has become Christian, and whose Church is self-supporting, the Society only superintends the work and has very little expense. It employs 27 missionary laborers, and reports much encouragement in every part of its field, but especially in Manchuria.

ASIA

Good Work for Syrian Girls

The following gives an interesting glimpse of life at the Girls' High School, Brumana, under the care of the British Friends. It is an extract from a letter, dated October 31st: "These children are very interesting, and so eager to learn. My great fear always is that they think almost too much about it. In the transition state of Syria, at present there is a great danger of education becoming an absolute idol. The girls here do all the house-work; everything except the actual washing—they would waste too much water and soap, so it is really more economical to have women for that—but they do the folding, starching, and ironing. We do so want to make them all-around, and keep them simple. At the same time we must keep up our standard, and give them the best education we can. Life is very interesting out here; it is such a mixture; away in the villages there is well-nigh heathen darkness; in the towns and places near them, like Brumana, there is more enlightenment. In our work we get both sides.

Missionary Progress in Persia

Christian missions in Persia are looked upon with a friendly eye by the present Shah. The Persians received Mohammedanism as part of a foreign yoke, and this circumstance is not forgotten by educated Persians. They dislike fanaticism and their great politeness and hospitality render them always ready for religious conversation, and consequently more accessible to Christian influence than Mohammedans in general. The country people also are accessible, and missionaries meet with many real seekers after truth. The missionary prospect in Persia is now a bright one. The medical mission, begun in 1879 by the Church Missionary Society, has already accomplished great things. Persian princes and governors use and protect the medical missionaries, who are also well received

among all ranks of the population. Last year 25 adults were baptized by the C.M.S., which now numbers 284 baptized converts. This rate of progress is not fast, but in all Mohammedan lands the word is *slowly! slowly!* The present Shah has removed many restrictions, but the free circulation of the Bible is still forbidden; personal exceptions alone are allowed. Much will depend on whether English or Russian influence prevails in Persia. Russia's defeat in the East will have its effect all over Asia.

—*Nordisk Missions-Tidskrift.*

A Mohammedan on Mohammedanism

Says the *Christian:* That remarkable book, "With the Pilgrims to Mecca,"— published last summer—ought not to pass away with the season without some permanent note being taken of its extraordinary admissions. These admissions are the more significant as they are made by a Moslem of the highest education, who went to Mecca to gain the distinction of being a *Hadji.* Other books on Mecca have appeared, written chiefly by Europeans who risked their lives in disguising themselves as pilgrims. This book shows Mecca through the sympathetic eyes of a "believer." He has not a good word to say for the priests, whom he accuses of invincible ignorance. He is scornful of the superstitions which curse Mecca. He shows us crowds of people fighting like wild animals, and trampling each other to death. Even in the very midst of the "holy" ceremonies there was a blood feud, followed by shooting. Cheating and lying went on during the pilgrimage; and, to crown all, poor cholera victims were left to die and to rot without any aid from man. It is a remarkably frank picture of life at Mecca. We are surprised that more notice has not been taken of it. Those who talk so glibly about "comparative religions" and who find in all of them (save the Gospel) some good, should read this vivid narrative of Mohammedanism *in practise* in its own "holy shrine," by Hadji Khan.

Baptisms at Changteh, China

Hunan, the formerly anti-foreign province, is being wonderfully opened to the Gospel of Christ. Mr. Clinton, of the China Inland Mission, writes of many encouraging conversions. One is a farmer, 51 years of age, who walks two miles to church every Sunday, rain or shine. Another is a soldier, 46 years of age, who announced in soldier fashion: "My decision is, I will follow Jesus." One, a landowner, 44 years of age, came to himself and to God after recovering from what was believed to be his deathbed. His whole family have followed him into the Church.

Li Uin-Chang, an ornament maker, 42 years of age, and Fu Hong-sing, a bricklayer, 40 years of age, are two other recent converts. Many more are mentioned by name, some won in the preaching services, some in the hospital, others by personal visitation. All these mean diligent work by the missionaries and readiness to endure persecution on the part of the converts. They became not only learners, but missionaries to their neighbors.

The Canton Christian College

Some people at home may feel discouraged by the recent massacre in China and the reports of an anti-foreign movement, but the missionaries on the firing-line are full of hope and courage.

The year 1905 saw great accessions to the churches and a larger number of students in the Christian schools than ever before. It seems pitiable, for lack of room and teachers, to be turning away earnest seekers after truth who are desirous to go to our schools and colleges. The Canton Christian College is the only higher educational institution under Christian control with missionary purpose in South China. It draws on a population of fifty millions.

The first permanent building for the college is now being erected, and the trustees are planning for a great Christian university covering sixty

acres of land on the banks of the Pearl River. They wish to make accommodations for 2,000 students. Now is the time to help China by providing Christian leaders, preachers, teachers, and writers.

Revival Among Students

Bishop Bashford writes from Fushaw that to the Anglo-Chinese College a great revival has been vouchsafed, in which out of 300 students (nearly one-third of whom were already Christians) well-nigh every one either confessed Christ or expressed a purpose so to do.

Phenominal Church Growth

The development of the work at Kiehyang, South China, illustrates the way the Gospel plant grows and spreads. It is a good example of what the mission station is and stands for.

Central station established 1896; formerly an out-station in Dr. Ashmore's field. In 1896 the local church record showed a membership of 22. The members at that time were poor and did not contribute toward the support of the local church. Today the local church has a membership of over 200, who not only support their own church work and school, but also maintain 2 missions in the city and 2 places of prayer, besides contributing toward the maintenance of the native missionary society. Working from Kiehyang as a center, 62 points in the Kiehyang field have been occupied. These have been divided into 4 classes:

1. Gospel centers—15. These have been developed into regular New Testament churches.
2. Mission centers aided from station appropriations—9. These are not yet regular churches; but nearly self-supporting.
3. Places of prayer—26. In towns or villages where Christians have banded themselves together for weekly or nightly prayer meetings; to develop into mission centers and later into local churches.
4. Mission centers opened by the Kiehyang missionary society—12. This society is supported wholly by the native churches.

—*Baptist Missionary Magazine.*

Japanese Eager to Hear the Word

Rev. J. H. DeForest writes as follows in *Missionary Herald:* "Words cannot express the joy of my soul over what I have witnessed during my six weeks' tour of over 2,000 miles, touching at Tokyo and Osaka, speaking in 5 of the great cities and towns of beautiful Shikoku, then swinging around to Shimonoseki, where, with Dr. Pettee, I spoke in 4 famous cities and towns that border on the Inland Sea. Wherever we went there were, with two or three exceptions, audiences beyond the capacity of the house. It seemed to make no difference whether I spoke on "Manchurian Experiences" or "How to Become a Christian" or "The Fatherhood of God," there was the same eager listening. Declining repeated invitations to speak in public halls and schools, I confined myself mainly to the churches where, without giving offense to any, I could speak on square out and out Christian themes. I made even the terrible battlefields of Manchuria speak loud for the God of righteousness and the progress of the race. At one meeting there were 17 decisions for Christ, and at another I did the strangest thing of my life—baptized 2 college students with 3 *ex-convicts* and a number of workmen, while another baptized ex-convict led the services."

The Church of Christ in Japan—A Correction

Rev. Henry N. Cobb, D.D., secretary of the Foreign Mission Board of the Reformed Church, calls attention to an error on page 72 of the January issue, where, by some inadventure, the Nihon Kirisuto Kokwai, or Church of Christ in Japan, is represented as recently formed, whereas it is the oldest Protestant Christian body in the kingdom, and set the example which other union schemes have followed. Witness the *United* Church of Christ in Japan, formed in 1877, and the Council of Missions, formed the same year, and the Daikwai Synod of 1881. In 1890 the word "United" was dropped, and the larger body of united churches has since been known by the old name.

A Brighter Outlook for Doshisha

The thirtieth anniversary of the founding of the Doshisha College at Kyoto, Japan, was celebrated December 8 under conditions which promise to make it the beginning of a new era. Certain misunderstandings which had separated the alumni into factions has been cleared away, and on their nomination five new members have been added to the board of trustees. All parties among the alumni are thus united in cordial support of the school under the present administration, which is heartily indorsed by the mission. Increased financial support is assured for all the departments and mutual relations are established between the divinity department and the *Kumi-ai* churches, which will be of great advantage to both.

Hindu Gifts for Africa's Redemption

An India missionary—not a Methodist—recently sent through one of our Methodist workers a special gift of 75 rupees ($25) which had been raised by native Christians in Central India for use in our missions in Africa. This gift was the outcome of the missionary's telling his workers and congregation the substance of an article he had read concerning Methodist missions in Africa. These Christians of Central India at once decided to lay aside for this gift two pice from every rupee of their income—the equivalent of one from every 30 cents. The average daily wages of these people is 10 cents, upon which they support their families.—*World Wide Missions.*

Some Much-Enduring Missionaries

Two of the stations of "Little Tibet," or Western Himalaya, lie among the high valleys on the northern frontier of India. The third advance post is Leh, the capital of Ladak, in the territories of the Maharajah of Kashmir, and there are various other stations. Passing through rivers, or over them on swaying bridges made of twigs; crossing glaciers with dangerous ice hanging from steep rocky precipices; traversing partly snowed-up passes, 14,000 to 18,000 feet high—such have been the experiences of Moravian Gospel-pioneers in this trying field. Recent reports tell of excellent work by the native helpers, of souls won for Christ. Twenty-one European missionaries are engaged along the border, and most of these are quite conversant with the Tibetan language. In a stirring letter on the financial position, Dr. Shawe writes: "You at home are the ones who 'hold the ropes.' *Hold them tight!* Here, in the mission field, we cannot but feel that the ropes are getting slack."

Pundita Ramabai Opening Missions

This most fervid Hindu saint, tho already caring for more than 1,500 young widows, writes that the Lord has laid it on her heart to open 20 mission stations in different villages to which she may send her Christian girls to preach the Gospel. She asks for experienced workers from America and England, who will be willing to bear the hardships of village life in order to be leaders in this form of redemptive work.

Thousands Starving in India

The following appeal by Dr. J. E. Scott, presiding elder of Ajmere District, Northwest India Conference, does not need to be reinforced by a single word. Dr. Scott says: "As you know, famine has been upon us now nearly a year, and is gradually growing worse. The latest report from the government shows that there are now about 40,000 persons on the government relief, and it is well known that their wage is so low that the people must be literally starving before they will come on the works. I have just returned from one place where there are more than 6,000 persons building a dam, working all day for from one to two cents a day, and living practically out-of-doors, without fire or clothing, in what is to them severe winter. I have a colony of 100 Christians there who are almost naked.

There are 5,000 Christians in Rajputana to-day who are not only hungry, but starving. If it does not rain in another two months, we shall have a full year of famine."

—*World Wide Missions.*

AFRICA

Boer Work for Missions

It is sometimes affirmed that the Dutch Reformed Church of South Africa is a non-missionary body. But not so. Thus, there are 4 training schools for missionaries in South Africa. The school at Wellington was opened in 1877, and since then has sent out 70 men to do missionary work. The Dutch Reformed Church Synod contributes £200 per annum toward salaries for professors, and in every church there is an annual collection for the institute. At Worcester there is a preparatory training college, for the last three years £4,000 per annum having been subscribed toward its maintenance, and 170 men recently sent in their names desiring to be trained for missionary work. There are also training schools at Umtata and Emandhleni, Natal. The annual collection for foreign missions in October of last year amounted to £3,214, while private donations and special collections average annually from £1,500 to £2,000. There are 76 missionaries now at work, of whom 41 are stationed in Cape Colony. The community known as the "Dopper Church," though numbering only 13,000 communicants, supports 3 mission stations.

Educational Progress in Natal

In this province of South Africa organized education under government control, whether for black or white, is only a thing of yesterday. The present system goes no further back than 1878, while we have to come down to 1885 before we find the Natal Government interesting themselves officially in native education. Up till 1885 it was mainly matter for private concern, and missionary faith and charity. Twenty years ago there were in operation in Natal 64 native schools, attended by nearly 3,000 children. On these schools the government, in 1885, expended £2,500. There are now 180 native schools with an enrolment of about 12,000 pupils; while the total government grant in aid of native education, of all kinds, is close on £7,000. Of the 180 schools now in active operation 30 are boarding schools. The whole teaching staff connected with all the native schools and institutions is 80 European and a little over 200 native masters and teachers.

Bibles for the Rand Coolies

Our colporteur at Johannesburg describes his visit last summer to the mines and compounds on the Rand, where he came across the fruits of missionary labor in far-off places.

"At one compound we were surrounded by bright, interesting 'boys,' lately arrived from Livingstonia, who almost bought us out of English Bibles. Many of these Blantyre boys are Christians, and are waiting for Bibles and Testaments in their own tongue—as are also the Hereros from Namaqualand. We expect to receive these books soon. As a rule, we had free access to all the compounds. In some we found the Chinese indifferent, but there were exceptions. In one of the largest we were welcomed with evident pleasure, and we sold in almost every room at least one Chinese Testament. In one part a little crowd, evidently most of them Christians, surrounded me, some of them singing in Chinese, "O depth of mercy, can it be That Jesus bled and died for me?" The gladness on their faces indicated that they knew something of the true meaning of such words.

—*Bible in the World.*

A High School in Uganda

After a discussion at the conference of lady missionaries in Mengo in June, 1904, as to what was best to be done for the daughters of the chiefs, it was decided to start a High School for girls. This was subsequently open-

ed at Gayaza under the care of Miss A. L. Allen and Miss E. Hattersley. There are 22 boarders, 16 of whom are daughters of chiefs, the remainder being daughters of Baganda clergymen. In *Uganda Notes* for November, Miss Allen gives the first annual report of the school, in which she writes:—

An important chief remarked recently that we were like a man with a broken arm: we had our boys taken care of and educated, but we had no one to care for and teach our girls. Now our arm is mended. On another occasion he said, "When the school was first started every one was afraid to send their daughters because they said the Europeans made the girls forget how to cultivate. Now they all want to send them, as they see they cultivate every morning." They do all their own house-work themselves, and so have not much time for idling, for it is felt very strongly that the main object is not to fill their minds with too much book-learning, but to teach them to live good and useful and Christian lives.

There are two buildings in course of erection, one a schoolroom, which is nearly finished; it is built of brick with an iron roof. The other a boarding-house to hold 30 girls, which it is hoped the chiefs will partly pay for, or even eventually wholly subscribe the money, the entrance fee for each scholar being Rs. 50.

A Friend of the Kongo in America

Our coeditor, Rev. F. B. Meyer, sends a cordial commendation of Mr. J. H. Harris, who is now visiting America in behalf of the suffering millions of the Kongo Free State. Mr. Harris and his wife have been in the Kongo rubber district, and know from their own observation the truth concerning these Belgian atrocities. We extend a welcome to these friends, and bespeak for them a cordial reception from Christian friends in America.

Vacation Work of a Missionary

Rev. W. M. Morrison, of the Upper Kongo Mission of the Presbyterian Church South, while on his furlough, has been engaged in making a grammar and a dictionary for the study of the Bantu language. In several differing dialects, this one language is used by tribes of natives throughout a great area of interior Africa, south of the fifth parallel of north latitude. His dictionary will contain the words of the Baluba and Lulua dialects of the Bantu language, and will be of use among people using other dialects. It is estimated that it gives, for the first time, a written language to a population of some 5,000,000. To aid him, he has had with him a bright young native. His difficult task now approaches completion.

A Zulu's Work for Zulus

There is no more encouraging work in South Africa than that carried on by Mr. and Mrs. John L. Dube, of Inewadi. As native Zulus, educated in America, they are doing a work for their race similar to that of Booker T. Washington at Tuskegee. But their aims and methods are even more religious and missionary. Mr. Dube supports himself by acting as pastor of the Inando church. At the same time he and his wife and brother conduct an industrial mission school at Inewadi. This work has been highly commended by Professor Darwin and other members of the British Association, which recently sent a committee to South Africa. Professor Darwin declares their work to be one of the most interesting and remarkable things he had seen during his visit. Money has recently been given for the erection of a new dormitory. There is now no adequate accommodation for the members who wish to take advantage of the opportunities offered at the school.

ISLANDS OF THE SEA

New Hebrides Then and Now

Nothing more spectacular could well be named than the recent session of a Presbyterian Synod on the very spot at Dillon's Bay, Erromanga, where in 1836, seventy years ago, John Williams was killed and eaten by the savages, the session being also opened with prayer by a son of the murderer, who for years has been an elder in the church in that locality.

One Man's Toil in Sumatra

At a recent Conference of European missionary societies, held at Bremen, some remarkable facts were given concerning the results achieved in certain mission fields with which English friends of missions are not generally familiar. The Foreign Secretary of the Rhenish Society, for instance, told of a tribe in Sumatra which was, until a few years ago, entirely given up to cannibalism, and where the sacrifice of human beings was no rare occurrence. When the first missionary settled among this tribe, he was asked by the natives how soon he would be going away. "I shall not go away," he replied; "I have come to stay."

"Do you know that you are like a grain of corn thrown on a beaten path, which the birds will soon eat up! You had better go away."

"He who has thrown me on the path," replied the missionary, "can keep me from harm."

As the result of this one man's labors, the station to-day is the center of 7 communities, in which the Christians number fully 3,000, and almost the whole population of the district is under the influence of the church.

Fruits of Toil in the Philippines

Says Rev. J. A. LeRoy, a recent visitor to the islands, in the *Congregationalist:* "The result of 5 years of active proselyting is that the various Protestant denominations represented in the Philippines (the Presbyterian, Congregational, Methodist Episcopal, Baptist, United Brethren and Disciples—the Protestant Episcopal not undertaking actively to proselyte among the Filipinos) only claim a maximum number of 18,000 converts. And probably no Protestant missionary would claim that more than a small proportion of this number is at all adequately trained in the principles of Protestantism, or of religion. Over 100 little Protestant chapels have been erected, nearly all simple structures of cane and thatch. During the visit of the Taft party to the islands some 65 Filipino lay preachers of the Presbyterian denomination were gathered in a summer convention at Manila, and during the summer about 250 Filipino lay preachers of all Protestant denominations were thus gathered together. Some 20,000,000 pages of religious literature, mostly in the dialects, have been distributed throughout the islands by Protestant workers since American occupation. Seminaries for native preachers and training schools for deaconesses and other women workers are being organized."

MISCELLANEOUS

Masculinity in Missions

A pithy editorial in the October issue of *All the World* announces this as the special keynote of its pages:

> The King's business is not to be treated as a feminine pastime, but men must be summoned to do their part, and that right manfully. The time past should be sufficient to relegate the responsibility of the men to their wives and sisters. A new era in this regard is already here.

Like our valued exchange, we also plan for a monthly menu of food adapted to manly men as well as womanly women of all ages, and we count on the cooperation of this class among our readers. Missions are more than romance, more than heroics; they exemplify the most manly heroism.

—*Baptist Missionary Magazine.*

A New Way of Giving to Missions

The Willoughby Avenue Chapel, Brooklyn, under the careful guidance of Rev. S. W. King, has again assumed increasing responsibilities leading to self-support. Naturally, conditions during its period of development have been such as to prevent frequent or large benevolent contributions. Mr. King seems now to have found a way in which his people may become more largely represented in the missionary work of the denomination by the following plan: At each communion service, every person whose anniversary of uniting with

the church occurs, is given an opportunity to celebrate the event by making a missionary offering in proportion to the years of membership. During the previous week they receive a card of simple explanation, and an envelope which reads, "Membership Anniversary Missionary Thank Offering." The plan has almost doubled the missionary gifts.

The Most Important Articles in Current Missionary Magazines

Missionary Society Secretaries and others interested in India ought to ruminate over Rev. J. F. Hewitt's article "The Missionary Objective in India" in the *Church Missionary Intelligencer* for January. The problem is, Where should effort be concentrated? The answer of the article is: First on evangelistic preaching, and second, on common schools for the children of the masses. This answer is very cogently deduced from the fact that to this day more than 218,000,000 of the people of India can neither read nor write, and shed the written Gospel as India rubber sheds rain.

World Wide Missions for February, under the title "Lessons from a Missionary Photograph," gives a fine description of the polyglot and cosmopolitan qualities of the Methodist mission press at that great strategic point —Singapore. *The Woman's Missionary Friend* for February has a similar article of value by Mary C. Meek, dealing with the medley of races found a little farther north in the Federated Malay States.

The Missionary Herald for February contains one article that everybody will wish to read: "Six Wonderful Weeks in Japan," by Dr. DeForest. *Life and Light* for February, in "The Great Menace to Christianity in Africa," gives an exceedingly well written article by Mrs. A. G. West on Mohammedanism in the Dark Continent. The most of the articles about Africa in the magazines of this month are of limited interest, but this one is of importance to all.

The Assembly Herald (February) devotes its foreign missions section to China, with Mr. Fitch's "Attitude of Chinese Scholars toward Christianity" and Dr. Fenn's "The Root that Cleaves to the Rock" as particularly worth reading.

These brief notes aim to mention the most important articles only. Of course, there is always abundance of interesting material in all of the missionary magazines that must be read by the constituency of each, and by others too—if they have time.

In Home Missions the *Assembly Herald* gives a valuable statistical table of Presbyterian missions among the Indians throughout the United States in connection with its reports from workers in this department.

The Home Missionary for February contains one article, "Will it Pay," which ought to stir the blood of the most jaded New Yorker, with its revelation of the extent to which the city is slipping from the grasp of the American nation, and from the purview of the Christian Church. Yet one-tenth of the population of the whole country is located within 25 miles of this city.

OBITUARY

Dr. W. Holman Bentley of Africa

This distinguished author and English Baptist missionary of the Kongo State recently passed away (December 27, 1905), in Bristol, England, after 27 years of service in Central Africa. He was born in Suffolk, England, and went to Africa as a result of the appeals of Thomas Comber. He was stationed at Wathen during most of his missionary life, and did efficient service in educational, linguistic, and evangelistic lines. He is widely known as the author of "Pioneering on the Congo."

FOR THE MISSIONARY LIBRARY

BOOK REVIEWS

RELIGIONS OF MISSION FIELDS AS VIEWED BY PROTESTANT MISSIONARIES. 12mo, 300 pp. Cloth, 50 cents. Paper, 35 cents. Student Volunteer Movement, New York.

Men who have studied the various religions where they flourish are the men best capable of giving a correct and complete view of their practical meaning and outcome. The present volume is of unique value, because each religion is described by a man who has had intimate acquaintance with it in its followers. Islam, for instance, is described by Dr. Zwemer, of Arabia; Judaism, by Rev. Louis Meyer, a Christian Hebrew, and Hinduism, by Rev. C. A. R. Janvier, formerly of India. The chapters are pithy, readable, and illuminating. At times something is lost by an attempt to cover too much ground, as when the religion of the Africans is described by one who has seen it only in one district. We regret that Greek Catholicism has been omitted. We know of no better book for the study of comparative religion. It makes an excellent text-book.

MAPS OF AFRICA. Published by the Wells Missionary Map Co., 3612 Prairie Avenue, Chicago, 1905.

These are six excellent maps to accompany the study of Africa and its mission fields. On the whole, they are accurate and up to date. Number 1 shows the political division of the continent. Number 2 pictures graphically the comparative areas by showing how large a space in the great continent would be filled by the United States and other countries. Number 3 indicates the great mountain, lake, river, and railroad systems, and Number 4 the location of the principal races. Number 5 shows the prevalent religions, and Number 6 the great mission fields of the various denominations. In this last we find the least accuracy, because of many important omissions. For example, the Church Misisonary Society is entirely omitted in Uganda, and the Congo Balolo Mission on the Kongo. The location of the Presbyterian (South) Mission is incorrect, and the name "Christian" is so indefinite as to be unintelligible to many. The South Africa General Mission is also omitted altogether, and the L. M. S. in Madagascar. The size of the maps is about three feet square. They are worth having.

THE EGYPTIAN SUDAN. By J. Kelley Giffen, D.D. 12mo, 252 pp. Illustrated. $1.00, *net*. Fleming H. Revell Co. 1905.

There has been a poverty of literature on upper Egypt. Most of those in print refer to military campaigns and explorations. Here we have one by a man interested in the people, and their temporal and eternal welfare. Dr. Giffen is a missionary of the United Presbyterian Board and his book is of special value from a missionary standpoint, even tho there is comparative little in it that tells of mission work—because as yet there is little to tell. The author's descriptions are of very particular interest and his conclusions reliable.

DARK AND STORMY DAYS AT KUMASI, 1900. By Rev. F. Remseyer and Rev. Paul Steiner. 12mo, 240 pp.

FOUR YEARS' CAPTIVITY IN ASHANTI. By Rev. P. Steiner. S. W. Partridge & Co., London.

These two books tell of trials and imprisonments born by members of the Basel Mission, in Ashanti, West Africa. Their hardships have turned out for the furtherance of the Gospel, for now flourishing missions have been established where formerly only hostility greeted the Gospel messengers. Too little is known in America of these missions.

RIVER SAND AND SUN. By Minna Gollock. Illustrated. 8vo, 184 pp. 3*s*. 6*d*. Church Missionary Society, London. 1905.

The C. M. S. always gives us bright, readable sketches of mission lands and mission work for young people. Here we have pictures of the Egypt mission, well illustrated from photo-

graphs and graphically described by a facile pen. Life in a girls' school and many other mission scenes bring us into close touch with the way missionaries are working.

THE PEN OF BRAHMA. By Beatrice M. Harband. 12mo, 320 pp. Illustrated. $1.25, *net*. Fleming H. Revell Co. 1905.

These pen pictures give little "peeps into Hindu hearts and homes." For the most part they are sad glimpses of darkness, ignorance, and sin, and show the great need of giving Christ to India. Some of them are sermonettes in story form, but all are readable and give an insight into the creeds and customs of poverty-stricken India. Such chapters as that on the "Village Idols" makes good material for missionary readings and talks to young people.

LIFE IN WEST CHINA. By R. J. Davidson and I Mason. Illustrated. 8vo, 248 pp. Headley Brothers, London. 1905.

The province of Szchuan is one of the least known to Westerners, but it is important and full of interest. Two missionaries who have lived there describe their life and that of the Chinese in this province, but they also tell of the geography, history, society, government, and religions of Szchuan. Missionary work is well pictured in its various phases, and maps and photographs give the narrative vividness and added force.

CHILGOOPIE THE GLAD. By Jéan Perry. 12mo, 144 pp. S. W. Partridge & Co., London. 1905.

The story of child life always strikes a sympathetic chord in human hearts. The story of Korea and her children is no exception, for Miss Perry has told many interesting facts and pictured a number of little incidents connected with the life of the children and the work of the missionaries.

WITH TOMMY TOMPKINS IN KOREA. By Mrs. H. G. Underwood. Illustrated. 12mo, 326 pp. $1.25, *net*. Fleming H. Revell Co. 1905.

A cordial welcome will be given this volume, by the author of "Fifteen Years Among the Topknots." Unlike the author's first venture, this is a piece of fiction, and tells the story of an American boy and his family in Korea. It is full of life, and at the same time bristling with information relative to the customs and characteristics of Korean boys and girls, men and women. Incidentally, the book shows how many blessings an American child has that Korean boys and girls never know.

SCHOOLMATES. By Lewis H. Gaunt. Illustrated. 8vo, 191 pp. *2s. 6d.* London Missionary Society. 1905.

The story of the studies and pastimes of other boys and girls has a fascination for every student and friend of children. Mr. Gaunt's book is written for young people, and tells of boy and girl life in Madagascar, China, India, Africa, Gilbert Islands, and elsewhere. Their studies are mentioned, their games described, and their homes pictured. Looking at the pictures, one is inevitably tempted to feast on the text. Here is a good opportunity to become acquainted with schoolmates in other lands.

IN THE LAND OF THE NORTH. The Evangelization of the Jews in Russia. By Samuel Wilkinson. 8vo, 105 pp. Marshall Brothers, London. 1905.

No man can better describe the conditions and work among the Jews of Russia than Rev. Samuel Wilkinson, of the Mildmay Mission. He has the heart, the brain, the spirit, and the experience to enable him to give real and glowing facts. This is an appropriate moment for the publication of such a book, and we welcome it. Mr. Wilkinson takes up the question from the Biblical, political, and missionary viewpoints, and gives facts to prove statements.

INDIAN AND SPANISH NEIGHBORS. By Julia H. Johnston. 12mo, 194 pp. 50 and 25 cents. Fleming H. Revell Co. 1905.

Fortunately home missionary books are increasing. The present addition to the list is one of the Home Missionary Study Course, especially designed for women's societies. The

subjects are by no means treated exhaustively, even in outline. The section on American Indians takes up some general topics relating to the origin, language, religion, and customs of the Indian, and deals more fully with the educational problem, but does not show the extent of evangelistic work or the work that remains to be done. The Spanish section includes notes on work in the Southwest, in Cuba, and Puerto Rico.

CHAPTERS FROM THE NEW ACTS. By W. M. Smith. The First Missionary Journey of the World Evangelization Company to Africa. 1904-5. 12mo, 140 pp. World Evangelization Co., Alliance, O. 50c.

Mr. Smith is the recording secretary of this company. On Nov. 4th, 1904, a party of seven, including the author, left for Africa, and returned to Alliance, June 16, after seven months and twelve days of absence. Only 67 pages are occupied with the visit to Africa itself. There is nothing original or striking in this simple narrative. But it emphasizes Africa's deep need of the Gospel, especially as to Northern Nigeria and adjacent parts. The two chapters on "The Black Man's Letter" and the "White Man's Letter" are the most interesting. The little book is meant to lay much stress on faith, prayer and gifts.

A DIVINE FORECAST OF JEWISH HISTORY. By David Baron. Morgan & Scott, London. Small 12mo. 90 pp.

We know of no converted Jew who stands ahead of the author of this book, either in personal character or attainments; in spirit or service. This precious book, all too short, is a proof of the supernatural in Scripture. It treats in succession "Israel's Unique History," "Apostasy,—the less and the greater," "Punishment," "Testimony," and "Future." It is redolent with the spirit of a devout and scholarly student of the Bible, who is at the same time a lover of his own nation, and has "built them a synagog" of the true sort, in the beautiful center of Jewish work in London. We had the joy of hearing, at Mildway in 1904, the outline of which this is the expansion. This book is a tonic to faith, both in the scriptures and in the providential mission of the Jewish nation, as well as in God as the administrator of history. Read it and give it away. Such a book, small as it is, is an apologetic in itself. It is a sufficient answer to any who doubt or deny the supernatural element in Old Testament Scripture, or the forecast of a final restoration of the Jew as seen in the eleventh chapter of Romans. This argument is absolutely unanswerable, and it is handled by a master.

NEW BOOKS

RELIGIONS OF THE MISSION FIELD. As Viewed by Protestant Missionaries. 12mo, 300 pp. Cloth, 50 cents. Student Volunteer Movement, New York. 1905.

IN THE LAND OF THE NORTH. The Evangelization of the Jews in Russia. By Samuel Wilkinson. 8vo, 105 pp. Marshall Bros., London. 1905.

LIFE IN WEST CHINA. By R. J. Davidson and Isaac Mason. Illustrated. 8vo, 248 pp. 3*s.* 6*d.* Headley Brothers, London. 1905.

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